¶ The dialoge betwene Julius the seconde / Genius / and saynt Peter.

¶ Reader, refrayne from laughynge.

¶ A dyaloge made by a certayne famous lerned man, pleasaunt & frutefull, shewyng how Julius the second, & grete bisshop of Rome knockyng after his dethe at ỹ gates of heuen, coude not be suffred to come in. Saynt Peter beynge ỹ porter, albeit ỹ in his lyfe tyme he was called mooste holy, yea & by the name of holynesse it selfe, & therto a grete cõquerour in many batayls. Wher by he supposed hiselfe also to be ỹ lorde of heuen.

¶ Spekers in this dyologe ben these Julius. Genius and Petrus.

¶ Julius

IUlius. What a mischyef is this? be not the gates open? I trowe, eyther the locke is chaũged / or elles doubtlesse it is troubled. Genius. Mary loke betyme, leest paduenture ỹ hast not brought the ryght keye. For this doze is not opened with the same keye, wherw̃ thou doost open thy treasoury. and therfoze, why hast thou not brought hyther bothe twayne? For surely this is a keye of power / not of cõnynge. Julius. Forsothe I had neuer other but this. neyther I se not what nedeth the other key, whan this is present. Ge. Neyther I of trouth / but for bycause we be shet out in the meane tyme. Jul. This freateth me not a lytell. I wyll breke doune ỹ gates. hey, hey, some of you, quyckely come open ỹ gate. What a rekenynge is this? Wyll no man come forthe? What causeth this porter to tary so longe? I thynke he is

fallen

fallen in to some drõken slepe. Gen. Se ye not how this mã estemeth all other men of his owne cõdycions. Petr⁹. It is happy ẏ we haue so stroge a gate, or els he wold haue broken it. He must nedes be some gyaunt, or some grete ruffler, or beater downe of walled townes. But, o, immortall god, what a lyke I smell here? I wyl not be hasty in openyng the doze, but I shall spy here out at this grate what monstre it is. What arte ẏ, or what eyleth the? Jul, wherfoze doost thou not open ẏ gates, as fast as thou canst? whiche sholdest haue met me, yf ẏ had done thy duety, and all the pope of heuen to. Pet. Lozdely spoken. but I pray ẏ tell me fyrst of all, who thou arte. Jul. As though ẏ mayst not se what I am. Pe. Mayst not se quod he? of trouthe I se a newe syght, and suche one as I neuer sawe before. to speke playnly a very mõstre. Jul. But and yf thou be starke blynde, I trowe ẏ knowest of olde this keye/

al

albeit that thou knowest not this gol-
den oke, and thou seest here to this try
ple crowne, and also this cope shyning
on euery syde, with golde and precyo⁹
stones. Yet. As for the syluer keye, in
dede I knowe of olde, after a maner,
& though ye haue brought it alone, be-
ynge yet moche vnlyke to those which
Chryst ỳ true pastour or shepcherde of
ỳ chyrche dyde ones delyuer me. But
how were it possyble for me to knowe
this crowne so glorious, as neuer ony
straũge tyraũt durst weare. moche mo
re no suche (certaynly) as wold be lete
in here. As for this goodly vestimẽt, I
passe lytel vpõ, which dispysed & was
wont to tread vnder my fete, bothe gol
de and precyous stones, lyke as I dyd
tyle stones. But what thyng is here:
I se bothe in the keye, crowne, and gar
ment, tokens of some knauysshe tap-
ster, & falce iugler, hauyng my fore na-
me, that is to say, Symon, but nothig
folowyng my profession, whiche na-
me I

me I confoūded ones by ẏ assystēce of Chryst. Jul. Leue these brabling wor des, yf ẏ be wyse: for I (yf ẏ know me me not) am Juli⁹ ẏ Lōbarde, borne in Liguria, & I think ẏ knowest these. ij. lettres. P. & M. oneles ẏ dyde st neuer know thy crosrowe. Pe. I wene they signyfy ẏ gretest pestylēce. Ge. Ha, ha, ha, How right he hytteth ẏ nayle on ẏ heed. Jul. No, not so, ẏ gretest bisshop. Pe. How grete so euer ẏ be, & though ẏ were greter thā Trismegist⁹ ẏ neuew of grete Mercuri⁹, ẏ shalt not be recey ued in to this place, onles ẏ be also opti mus, ẏ is to say holy. Jul. yf it make ony thing to ẏ mater to be called holy, ẏ arte past all shame, whiche doutteth to opē me ẏ gates, seyng ẏ was called many yeres ago, only holy. For truely no mā called me but moost holy. there remayneth at this day. vi. M. bulles. Ge. Bulles in dede. Jul. In which I am called, & ẏ not ones, moost holy lor. de. Beside this I was ītituled vnder ẏ

name

name of holynesse it selfe, & not of a holy man, What soeuer was my pleasure. Ge. ye though ꝑ were sterke dr̃oke. Jul. that, men wolde saye the holynesse of moost holy lorde Julꝰ had done. Pet. Than go aske heuē of suche flatterers, ꝑ was wont to make the moost holy, & lete those gyue the felycite, whiche gaue ꝑ holynesse: But suppose ꝑ al one, to be called holy, or to be holy in dede. Jul. Thou angrest me to ꝑ herte. yf I might lyue agayn, I wold neyther desyre this holynes, nor felycyte. Pe. O, voyce ꝑ declarer of a very holy mynd. neuertheles whan I do but onely loke on the I perceyue moche vngoodlynes, but no token of holynesse in the. What meneth this new garde, so brunete for a bysshop? For ꝑ brigest almoost. xx. W̄ the, & I se not one among thē all ꝑ loketh lyke a good chrystē man. I se a fylthy sorte of men, sauourīg nothīg but of bawdry, dronkenes, & of gonpowd̄. they seme to be hyred to rob, or rather

a sorte

a sorte of spyrytes come out of helle, to make batayle agaynst heuen. Now ẏ more I beholde thyself, so moche lesse I se ony steppe of an apostolyke man. Fyrst of all, what a monster is here? Whiche wearest about, the garment of a preste/ and vndernethe thou lokest all fyersly, and clynkkest within with blody harneys. Besyde al these, what a cruell loke/ how stoborne a face/ how thretnyng a forheed/ how hawt & dysdeynous a countenaunce: I am truely ashamed, and very wery for to se it, that there is no parte of thy body, but it is defyled & vycyate with tokens of prodygyous, and abhomynable luste. And ferthermore, it nede not to speke how thou doost ryfte, and smellest all togyder of excesse and dronkennesse. & me thynketh thou lokest as thou had of late vomyted. To be shorte, suche is ẏ shape of all thy body, that ẏ apperest not so broken, roten, and ouercome so moche with aege, as with surfettes.

Gen.

Gen. How ryght he hath paynted hym in his colours. Pet. yet although that I se the but euen now thretnynge me as it were with thy coũtenaunce. yet for al ỹ, I can not but vtt my thought. I do suspecte that the moost pestylent heathen Julius is come agayne dysguysed from hell, to laugh me to scorne, thou arte so lyke to hym in all poyntes. Jul, Madisi. Pet. What sayd he? Gen. His holynesse is now an angred. At this worde there was neuer one of the cardynalles that wolde tary in his syght, for yf he dyde, he shold haue felt his moost holy fyst, and namely after dyner. Pet. We thynke ỹ perceyuest very well the mannes appetyte, therfore tell me who thou arte. Gen. I am the grete spyryte or aungell of Juli⁹. Pet. But I thynke the euyll aungell. Gen. What kyn one so euer I am, I belong to Julius. Jul. But I say, leaue these tryfelyng tales: and open the gates: except thou had leauer haue them

broken open. What nedeth many wor
des: seest þ What a sorte of cõpanyons
I bryng with me: Pet. Truely I se a
sorte of erraunt theues. But to put the
shortly out of doubt, these gates must
be wonne with other maner of artyl-
lery. Jul. I say here is wordes plẽty,
yf thou wylt not spedyly obey, I wyll
bende agaynst the, þ thõderbolt of excõ
munycacyon / wherwith I haue fea-
red somtyme the hygheste kynges of þ
erthe, & also many grete kyngdomes,
I trowe þ seest here a bull puyded for
the same purpose. Pe. But I pray the
what thonder or thonderboltes, what
bulles calues & crakyng wordes doost þ
speke of to me. For I neuer herde ony
suche of Chryst. Jul. But thou shalt fe
le, onelesse þ wylte obey. Pe. yf thou
hast in tyme past feared ony w̃ suche
cardes of .x. þ is nothing to this place.
for here thou must occupy true wares
This holde is baynequysshed with
good werkes: not with euyll wordes.

But

But I pray the threteneſt thou me wt the thondrebolte of excõmunycacyon: tell me by what auctoryte. Jul. By very good auctoryte. For thou arte now but a pryuate plone, neyther ony better than euery layke preſte, ye ſcarcely ſo good, ſeyng thou canſt not now conſecrate. Pe. Bycauſe I trowe ỹ I am now departed frõ that lyke. Jul. Euen therfore. Pe. But thou which art more than ſo deed, art nothyng better thã I by this reaſon. Jul. Nay not ſo lyr, for as longe as the cardynalles ſtryue for the chuſyng of a newe pope, ſo long is ỹ offyce myne owne. Ge. How he dremeth of his dreming lyke. Jul. But yet ones agayn, opẽ ỹ dore I ſay. Pe. I ſay ỹ labourelt al in vayn, oneleſſe ỹ can ſhew thy deſeruyng merytes. Jul. what merites: Pe. I wyl tel ỹ. Haſt ỹ paſſed al other in holy doctrine: Jul. I knewe neuer a dele / nor I had leyſer therto. hauyng ſo many batayles. but I haue freres ynow, if this ptayne to

our

our mater. Pet. Therfore it is lyke y-
nough ẏ hast wonne many to Chryst,
with thy good lyuyng Gen. ye rather
to hell, and that grete plente. Pe. Wast
thou clere & shynyng with myracles?
Jul. Thou spekest of suche maters as
were clene out of vse wͤ me. Pe. Hast
thou ben accustomed to pray purely, &
besyly? Jul. What tryfles he prateth.
Pe. or was thou wont to macerate, or
subdue thy body with fastynges and
watches? Ge. No mo of these maters
I pray the, to this man/lese not thy la
bour. Pet. I neuer knewe other orna/
mētes of a ryght bysshop. yf this man
haue other more lyke to ẏ apostles: lete
hȳ shew thē forth. Jul. Truly it is fer
vnsyttyng, that the grete conquerour
Julius (which was neuer yet ouerco-
me) sholde now gyue place to Peter/to
speke no ferther, a poore fissher, and in
maner a very begger. Neuertheles by
cause thou shalt knowe what a grete
prynce thou settest nought by, here me
thre or

thre or foure wordes. ¶ Fyrst of all I am borne in Liguria, neyther I am no iewe as thou art/ with whome I am sory ẏ I haue had so moch lyknes to/ as ẏ I was ones a pylote of a shyppe. Gen. That is nothynge to be sorowed for. For here in is moche dyfference be twene you/ for he fysshed to gete a poore lyuyng/ ẏ were wont at a lytel wage offred the, to plucke doune the sayles: Jul. Moreouer of Sixtus whiche was doubtlesse the gretest pope. Gen. He meaneth his gretenesse in myscheues: Jul. I was his neuew by his syster, & fyrst ꝓmoted by his specyall fauour, and myn owne polycy, to spyrytuall dygnytees: than after clymmed vp, as it were by stayres to ẏ heygth of a cardynalles hat. After excercysed with many sharpe stormes of fortune, beynge therto tossed vp & doune, with moost cruell chaunces. & besyde many other dyseases. I had also the kynges euyll. To be shorte, I swarmed all ful

of frenche

of ỳ frenche pockes. Beſyde all this I Was a banyſhed mã, odyo⁹, condẽned abiect of all men, & almooſt paſt all to: gider/yet I neuer myſtruſted to be the greteſt byſſhop/ſuch a courage had I cuer. But as for thou Waſt afrayed at ỳ voyce of a mayden/& Was glad to de ny thy mayſter. A Woman toke clene a Way thy ſtomake. It foꝛtuned cõtrary Wyſe to me, foꝛ there Was a Wyſe Wo man, oꝛ ſoꝛtylege, that put me in all this truſt/ Which in the tyme I Was dꝛoWned in all my miſfoꝛtunes, Whyſ ſpered me pꝛeuyly in the eare, ſayng. Stand ſtifly, & be of good courage Ju lian. be not agreued, Whatſoeuer thou doo oꝛ ſuffre. thou ſhalt ones be croWned Wᵗ thꝛe croWnes. thou ſhalt be kyn ge of kỹges, & loꝛde of loꝛdes. Neyther my hope than her pꝛophecy deceyued me. Foꝛ to that I came Wꝛaſtlyng tho roW many cares: no man ſuppoſyng ony lyklyneſſe in me/ partely by ayde of the french men, ſocouring me in my

exyle.

cyple. and partely with an inestymable power of money, made by vsury. Neyther it came to passe wout greate polycy. Pe. What polycy was it? Jul. That is to say. not without many promysed benefyces, & that by sure couenaunt. With grete craft for to fynde sureteres for the same purpose. For truly it had be to moche for ryche Crassus to haue payed soo grete a soñe of money at ones. But I speke these thinges to the i vayn, which euery audytor doth not well perceyue. I haue now rehersed the how I crepte vp to myne offyce. Now in myn offyce I handled my selfe in suche wyse, ꝑ there is neuer one among all the olde bysshops whiche in respecte of me appereth worthy ꝑ name of bisshops, neyther there is ony of ꝑ newe bysshops to whome ꝑ chyrch, yea Chryst hīselfe is so moche boūde as to me. Ge. How streyght this beest playeth Thrasoes parte. Pe. I meruell what end ꝑ wylt make. Jul. For truly

I (w

I (with many newe founde offyces, as they call them) haue highly encreased and enlarged the popes treasory. I founde (than after) meanes howe by shoprynches might be bought without Simonye: for it was decreed by my predecessours, ỹ he whiche chaunced to haue a bysshoprynche, shulde depose or lay downe his offyce: whiche wordes I did interptate in this wise. Thou art cõmaunded to gyue vp thyn office: but that is not gyuen vp whiche thou haste not: thou muste bye therfore ỹ offyce whiche thou mayst gyue vp. By this policie euery bysshoprynch was worthe to me syxe or seuen thousande duckates, besydes all suche exactions as ben asked customably for bulles. Moreouer, I gate great bautage of the newe money, wherwith I fylled all ytaly: Neither I ceassyd at any tyme from gatherynge ryches, percey uyng right wel (without that) that neither holy nor prophane domy-

nion

nyon coude haue ben ryghtly doone wt
out that. But & to speke of greter poyn
tes of my practise, I restored & delyue
red vp Bonony than inhabyte with ỹ
bentiuoles. To the see of Rome I ouer
threwe in batayle ỹ Uenicians, neuer
baynquysshed before. I had almoost
take in a snare the duke Ferrare, longe
vexed with batayle. The scysmatyke
councell I deluded in good tyme, feyn=
nyng an other councell, & so put away
one myschefe (as the comyn sayng is)
with another. Last of all I droue the
frenche men (thã sore adred of all chry
stendome) clene forthe of Italy, & was
purposed lykewyse to do the Spany=
ardes, (for I dyde holy so entend) yf ỹ
fatall sentence of god had not taken me
out of this lyfe, But se here, how cora=
gyous a stomake I shewed. I began
to vewe dylygently the bordres of hye
fraũce. I lete than growe my whyte
berde, whan all thyng was in despy=
racyon. But ful sodeynly cometh a gol

den messenger shewyng that at Rauen na a certayne thousandes of Frenche men were slayne. At suche tydynges/ Julius reuyued agayne. Moreouer I lay thre dayes for deed. Also I felt no lyfe at all my selfe, but here (bothe a-boue all other mennes hope, and myne also) I reuyued agayn. So grete is my auctorite and power, with my other polycy, that there is at this day neuer a chrysten prince, but I can cause hym to make warre, notwithstanding they be neuer so sure inleged. For an example, I brake the last bande & leyge which the cameryckes made betwene my holynesse, & other princes. That is to say the Frēche kyng, & the kyng of the Romayns) so craftyly, as though there had neuer ben mēcyon of it. ¶ Beside al this I kept so grete an hoost/ garnished so many gorgyous & shynyng tryumphes/ so many ioly maskeryes/ so dyuers buyldynges/ & yet I left .l.C. M. ducates at ỹ tyme of my dethe/ intendyng

to proue hyer maystryes, yf that iewe my physycyen, (ẏ by his sorcery dyde longe proroge my lyfe) coude haue ꝓlõged me ony more. But wolde god now some magyke coude restore me in to lyfe, ẏ I myght yet fynysshe suche thynges, as I dyde gorgyously begyn. Albeit at the poynt of deth I was moost besy to ꝓuyde, ẏ batayles whiche I had graciously begon in all partes shol de not cease by my dethe. And I laboured ẏ ẏ treasor which I leaued might be saued for ẏ same purpose this was my last wordes at my departig. Now dysdeynest ẏ to open chrystes gates, to a bisshop deseruyng so moche, bothe of Chryst, and his chyrche. He shal more maruell these thynges ẏ perpendeth ⁊ consydereth by what wysdom ⁊ polycy I brought al these maters to passe, hauyng no other helpe at all, as other be comẽly wont. nor of my kyn. For I knewe neuer my father which thyng I say to my prayse, nor by beaute, for

euery

euery mā abhorred my vgly face/ ney
ther by ony lernynge, whiche I neuer
tasted/ nor by bodyly strength, which
chaunced me in lyke maner, as I haue
dyscrybed before. Neyther by fauour
of aege/ for I dyde all these thynges be
yng an olde man. Not by ẏ comyn frēd
shyp/ for euery man hated me. Nor w̄
ony clemency or gentylnes, whiche be
yng so hard herted, that I wold often
be so cruel agaynst some, to whome al
other were wonte to be entreated by.
Pe. Good lorde, what a tale is this?
Gen. Although this appere to another
man harde to brynge to passe, yet it is
but a tryfle to hym. Jul. But notwith
standing that fortune, aege, personage
of body. to make fewe wordes, bothe
goodes and men were agaynst me. I
(hauyng no other ayde, but myne ow
ne wyt & money) haue done these gre-
te and valyaunt feates in fewe yeres/
Leauyng also so moche ayde to my po
steryte, that they may haue ynyugh to
do w̄

do withall, for the space of .x. yeres. I haue spoken these thynges of my self, and ꝑ very truely. but nothyng to that I coude say. But yf one of my rethory eyēs hādled ꝑ mater, thou sholdest say ꝑ herdest a god, and no mā. Pe. Moost valyaunt Warryour, for soo moche as al these maters Whiche you shewe me be to me very straūge, and suche as I neuer herde of before. I praye you to pardon myn ygnorraunce & rudenesse, & that it be not greuous to your hyghnesse to make answere playnly to me, in suche thīges as I wyll aske of you. What be these goodly minyons that follow you? Jul. I kepe thē for my pleasure. Pe. What be these blacke company all full of skarres? Jul. They ben souldyers, and theyr capitaynes: Whiche haue ben mānfully slayn in batayle for loue of me and the chyrche. Some in the syege of Boleyn le grace and many also at the batayle agaynst the Venyciens. A grete sorte at ꝑ syege of Ra-

uenna,

uēna, to whō heuē is due by couenaūt. For I ꝓmised thē long ago, by my grete bulles, ẏ al they shold fle streyght to heuē, ẏ fought the for mayntenaūce of Juli⁹ power, how soeuer they lyued before. Pe. Therfore to my ymagynacion they were of this good fratnyte, ẏ hath ben very oftē greuous to me, or ẏ came hyder. shewyng forthe theyr foly she bulles. howbeit they made no suche facyng as to entre in by force. Jul. Therfore as fer as I can se, ẏ woldest not suffre thē come in. Pe. I trowst ẏ: no neuer one of ẏ lygnage. For truly, so hath Chryst not taught me, to admyt ony that bryngeth suche instrumētes. But to thē ẏ hath clothed the naked, & fedeth them that be an hongred. Gyuen drynke to ẏ thrusty, and vysyteth the seke, & helpe poore prysoners, and harborow ẏ harberlesse. For seyng he wolde, they sholde be excluded ẏ hath prophecyed in his name / ẏ hath caste forth deuyls / ẏ hath wrought myracles.

eles Thyskest ȳ than ȳ they shalbe lete in, ȳ bryngeth hyder nothyng but a bare bull in the name of Julio. Jul. Ah, What yf I had knowen this before: Pe. I wot wel what ye wold haue done, yf ony of your frēdes had come frō hel, & shewed you these thīges, ye wolde haue proclamed open warre agaynst me. Jul. And not onely ȳ, but I sholde haue cursed the. as blake as a cole. Pe. But go forth. wherfore art ȳ all in armure: Jul. as though ȳ knewe not ȳ bothe ȳ swerdes perteyned to ȳ hyest bysshop, except ȳ wylt haue men fight naked. Pe. Truly whan I occupyed thy rowme, I knewe no swerde at al, but ȳ swerd of ȳ spyryte. Whiche is ȳ worde of god. Jul. But Malchus wyl tel another tale, whose eare ȳ cut of. I trowe wout a swerde. Pe, I remēbre & know ȳ rygh t well. But than I fought for my mayster Thryst. Not for my selfe, for my maysters lyfe. Not for money, or tēporall dygnyte, And thā I fought

beyng ney

neyther pope nor bysshop. And at that tyme whan the keyes were onely pro mysed me, but not receyued. Neyther I had receyued yet the holy goost. And notwithstanding at that tyme I was cõmaunded to put it vp agayne/ & mo nysshed openly ỹ suche maner of fyghtyng, was not syttyng for prestes, neyther for ony chrysten mã. But these thỹges shall be more mete for another place. Why doost thou so moche boste thyselfe to be a Lõbarde/ as though it were ony thyng materyall to the lycar of Chryst what countre man he be. Jul. yes surely, for I thynk it ỹ hyest kynd of loue to auaunce & magnyfy my coũtree. Therfore I wryte this tytle in al my coynes of money, pyctures, in all vawtes, & walles. Pe. Ergo he knew his countree, which knewe not his father? But at the fyrst I thought thou haddest ment of the heuenly Jerusalem, the coũtrey of beleuers, and of the onely prynce of ỹ same/ by whose godly po-

ly power, they Whiche be there desy-
reth to be sanctyfyed. that is for to say,
made clene. But What meneth this ad
dycyon? Sixtus neuew by his syster,
whome I meruell neuer came hyder/
namely Whã he was ỹ high bysshop,
and cosyn to so grete a duke as ỹ arte.
Wherfore tel me I pray the, What ma
ner of felowe was he? Was he ony pre
ste? Jul. I promyse the he was a baly
aunt warryour, and of an hygh rely-
gyon. that is to Wyte of saynt Fraũces
ordre. Pe. In dede I knewe sõtyme
Fraunces, one yt the best syse amonge
the laye fee, and an vtter dyspyser of
rychesse. pleasure, and Worldly amby-
cyon. But hath that poore creature go
ten hym now suche grete rulers vnder
hym? Jul. As ferre as I perceyne, ỹ
Wylt not that ony man shall ryse to p.
mocion. Treuth it is, that Benet Was
ones a poore monke/ neuertheless his
posteryte or successours, be now so ry-
che that We popes do enuy them. Pe.

Uery

Uery Well. But retorne to thy mater of dirt⁹ neuew. Jul. I sayd so for the nonst, to stop theyr mouthes, Which af fyrme lyberally ꝑ I was his sone / & begotē on his syster. Pe. Lyberally spo kē in dede. But What of ꝑ, say they not truly? Jul. HoW soeuer it be, it is not for the popes honour. Wherto specyal= ly I must haue regarde. Pe. To speke of regardyng, surely me thynkes ꝑ ho nour coude not be more regarded, than yf they dyde nothyng ꝑ myght iustly be layde to theyr reproche. But I re= quyre, & adiure the / & that by thy pōty fycall magestc, to tel me wout fablyng, Is this Way (ꝑ ꝑ tellest me noW) ꝑ co myn trade & meanes to come to ꝑ high papacy. Jul. Wel I Wote there Was no other facyō in many yeres, oneles he ꝑ succedeth me, be made other Wyse. For after ꝑ I had my purpose / by & by I sent a bull vnder leed to Warne thē, lest ony man sholde entre in to ꝑ honorable see, by such meanes. And also reneWed

ꝑ sayd

the sayd bull a lytell before my dethe. How moche it shal auayle, lete thē care ꝑ nede hath. Pe. I suppose there coud no mā describe ꝑ mysscheuous corrupt facyon, better than ꝑ. But one thyng I meruayle of, how ony can be founde ꝑ wyll take the offyce vpon hꝑ, seyng ꝑ it is so paynfull to kepe, & daungerous to come by. Whan I was ꝑ byssshop I coude scarcely ēforce ony one to take on him ꝑ office of a poore prieste, or dcacō. Jul. It was no grete meruayle. For ꝑ tyme the estate or cōdycyō of ꝑ bisshops & other faders was nothing els but labours, watchīges, fastīges, ꝓchyng, & oftētymes deth. But now it is all hole a kynges lyfe, & better. Therfore who is it (yf he haue ony trust at al to vaynquysshe) ꝑ wold not go to hand grypes for so swete a lyfe. Pe. But tell forthe, what sayd ꝑ of Bonony. Went it out of ꝑ fayth, ꝑ it neded to be restorid to ꝑ see ofstome Jul. Peas ꝑ was no mat. Pe. Perchaunce ꝑ compynalty decayd by ꝑ

mysgo

mysgouernaunce of Bentinofus. Jul. Noo in dede. For at that tyme the cyte was mooſt in his floures, repayred, & illuſtrate, with many goodly buyldinges. And therfore I was more gredy ouer it. Pe. I perceyue ỹ mater now. Dyde he not than come in by a wrong tytle? Jul. That was not ỹ mater. For he came to it by the fauour of the hole body of the towne. Pe. Than the Bononyes wold not ſuffre hym to rule ouer them? Jul. yes mary. They helde ſtyfly with hym, & were almooſt all togyder agaynſt me. Pe. What than was ỹ cauſe? Jul. Playnly this was all the mater. Bycauſe he gouerned in ſuch wyſe, that there came but a fewe thouſãdes of the vnreaſonable ſomes of money, whiche he gadered of the cytezyns to our treaſour hous. Beſyde all this, it was a very neceſſary thyng to that, whiche I went about. And ſo by helpe of the frenchemen: & many other whiche I enforced therto with

ỹ thon-

the thondzebolt of my curse, I voyded hym and his the town. I put in theyr townes cardynalles & bysshops to rule the same/so that no parte of the pzofytes myght escape ỹ see of Rome. Another cause was, that the chyef tytle & honour of ỹ empyze of Rome appered all togyder to be theyzs. But now are set forth in euery parte of ỹ towne our ymages/our tytles be red/our tokens & monnmentes of byctozy be wozshypped/and in many sondzy places standeth a Julius of stone oz brasse. To be shozte, yf thou had sene w̄ What a regall pompe and tryumphe I entred in to Bonony, perchaūce thou woldest ỹ lesse haue set by all the tryumphes of Octauians oz Scipions/and ỹ it was not without a cause, that I entrepzysed so ferre. Foz thou myght haue sene there the very chyzche mylytaunt and tryumphaūt, bothe at ones. Pe. Therfoze whan thou reygned (as I perceyue) that foztuned whiche Chzyst com-

maūded

maunded vs to praye for, in the Pater noster. Lete thy kyngdome come to vs. Now I pray the, What heynous dys-pleasure had ỹ poore Uenycyens done to the? Jul. Fyrst of all they folowed all togyder the Grekes, and made me theyr laughyng stocke, spekyng euer all they coude to my reproche. Pe. But was it true or fals ỹ they spoke. Jul. What maters that? It is playne sacry lege ones to whysper of the byshop of Rome, except it be done to his prayse. Moreouer, they bestowed all theyr be-nefyces at theyr owne pleasure. Nor they wold suffre no appeles hyder, nor bye ony dyspensacyõs. What nede ma ny wordes? they vexed ỹ see of Rome in suche wyse, that it coude not be suf-fred. Whiche moreouer whelde a grete part of thy patrymony. Pe. Of my pa trymony? I pray the, what patrymo telleſt ỹ me of? ỹ left altogider, & purely folowed pore christ. Jul. I speke of cer tayn townes ỹ belong to ỹ see of Rome.

For so

for so it pleased ẏ moost holy faders to call a ꝑtyculer ꝑte of theyr possessyōs. Pe. Truly, ye haue goten moche lucre and auauntage to my grete sclaundre. And doost thou therfore call this an intollerable hurt? Jul. What els? Pe. ye but, was theyr maners not to be suffred? or theyr loue toward god decayd? Jul. Tusshe, ẏ spekest of tryfles, ẏ mater is this. They whelde from vs yerely infynyte thousādes of ducates, whiche had ben suffyciēt to fynde an army ryall.. Pe. By my trouthe a grete losse to suche an vsurer. But that same duke of Ferrare, what had he done? Jul. What had he done? A chorle of all chorles: whome Alexandre the vycare of Chryst had in suche fauoure, (though he was but of base blode) that he maryed one of his doughters to hym/and gaue therto grete possessyons, for her dowry. And yet nothīg at all remēbrīg his humanyte and kyndnesse euer barked and whyned agaynst me/ callyng

me of-

me often scysmatyke, buggerer, & fran
tyke felawe. And forthermore he clay-
med many tributes. Which albeit they
were but small / yet a dylygent curate
wolde not vtterly dyspyse them. Gen.
Nay, a crafty marchaũt. Jul. But to
come to our mater / it was somwhat
expedyent to ỹ whiche I went about,
to haue that goodly towne coupled to
our patrymony, bycause it lay cõmo-
dyously for vs, therfore I was purpo
sed (that ones brought to passe) to gy-
ue it to a kynsman of ours / a felawe ve
ry actyue, & bolde ynough to attempte
ony maner of thyng, for the auaunce-
ment of the chyrche / which slewe (not
long a go) the cardynal of Papia w̃ his
owne hande, for my pleasure / but as
for his doughters husbande is conten-
ted well ynough. Pe. What here I:
Hath also the hye bysshops wyues, &
chyldren? Jul. They haue no wyues
of theyr owne, but what straũge thyng
is it for thẽ to haue chyldren / syth they
be men

be men as other be, and no geldinges:
Pe. But tell me what cauſed ỹ ſcyſma
tyke councell. Jul. Jt were very tedy
ous to recyte al from ỹ fyrſt begỹning,
therfore J ſhall touche the effect as bre-
fely as J can. ¶ Certayne perſones be
gan to waxe wery of ỹ court of Rome:
they reported, that al togyder was cor
rupt with fylthy lucre. With prodygy
ous, and abhomynable lechery. With
preuy poyſonīges, ſacrylege, murdre,
ſymony, & other vnlawfull marchan
dyſe. They ſayd alſo, ỹ euen J my ſelf
was a ſymoniake, a dronkerde, a bug-
gerer, pufſed vp w̄ a worldly ſpyryte.
And all togyder ſuche a one, that hath
vnthryftely ocupyed ỹ rowme, & to ỹ
grete cōfuſyon of all the chryſtianyte.
& ſo theſe matters out of fraine muſt be
(in goddes name) redreſſed, by a gene-
rall councell. They ſayd therto, that J
was ſworne to ſūmond a generall coū-
cell w̄in two yeres after J toke my ho
nour, and that vpon this condycion J

Was made pope. Pe. But was it truely sayd? Jul. yea/it was trouth in dede. Neuertheleſſe I looſed my ſelfe frō that othe/whan I thought mooſt expedyent. For what is he ꝑ wyll doubt ony thyng to ſwere a mayne/to come to ſuche a botye? Godlyneſſe may be reuerenced other wyſe/as one Julius/ſuche another as I am/was wōt to say mooſt elegantly. But marke the boldneſſe of theſe loſelles: and ſe to what poynt the mater came. Nyne cardinales ſhronke from me at ones. They ſhewed me they wold haue a coūcell, & cyted me to be there/& prayed me to ſyt as reſident or iuge. Whan they coude not bryng me to ꝑ poynt/they ſent out a generall cōmaundement euery where, by the auctoryte of Maxymilian ꝑ emperour/& alſo by ꝑ auctoryte of Lewes ꝑ frēche kyng, the twelft of ꝑ name, bycauſe the hyſtoryēs wytneſſeth ꝑ in tymes paſt ꝑ coūcell was wont to be cōmoned by ꝑ emperours of Rome.

I qua-

I quake in spekīg it/how gretely they indeuore them to cut alōder the cote of Christ wout ony seame/which his crucyfiers left hole. Pe. But was thou such che a felowe as they reported the. Jul. What mater is it, yf I were? I was ỹ hye bysshop. But I put case I were more tyrānous than the Cercopyans/ more folysh than Morichus/or moost asse in ỹ worlde/yea more filthy thā a comyn synke/who socuer kepeth this keye of power, it is mete he be had in reuerēce, as Christes vyker, & to worshyp hỹ as moste holy fader in god. Pe. ye, though he be an opē misdoer? Jul. That forceth not. But to be playne, it is not cōuenīēt, ỹ he whiche is in godes stede in erth/& repsēteth all holely as it were a god among men, shold be rebuked or cuyl spokē by of euery vile felow. Pe. But ỹ comyn reason cryeth agaynst this, ỹ we shold iuge wel of hī who we se do opēly cuyl, or say wel of suche as we perceiue to be nought. Jul.

I am

I am cõtent, euery man thynke what he lyst, so that they say well, or els hold de theyr peas. For truely the bysshop of Rome may not be rebuked, no not of a generall councell. Pe. This one thyng I am assured of. Who soeuer is in Chris stes stede here in erthe, ought to be as lyke to hym in lyuyng as can be. And so lyke wyse to lede all his lyfe, lest ony thyng may be reprehended in hym, or lest ony persone (of his deseruyng) myght speke cuyl of hym. It is not wel w̃ popes & bysshops, yf they be come to enforce and constrayne men, rather w̃ thretenynge, than with good dedes to speke well of them, whome ỹ canst not lawde wout lyeng. Whose greteste glory is, the constreyned scylence of suche as thynketh cuyll of them. but answere me hereunto. I pray the may not ỹ pope (yf he be a pestylent caytyf, & cappytayne of myschefe) be in ony wyse deposed. Jul. Oh, wyse mã. Who shold be depose hỹ, which is the hyest of all.

all. Pe.

de. Mary, so moche the rather ought he to be put doun. For the greter man, the more myschefe may he doo. And to proue that, the lawe cyuyle dooth not onely depose an emperour for his cuyll rulyng, but also wylleth him to be put to dethe. O, What an vnhappy condycyon & state is the chyrche in, Whyche must be cõstreyned to susteyne a bysshop of Rome, doyng What mischefe soeuer he lyst, and may in noo Wyse blysse vs from suche a cruel tyraunt. Jul. That reason is nought worth. For yf ỹ bysshop of Rome myght be put doWne, it must be done by thauctoryte of a gene rall coũcell. yea, and beside this, a coũcell can not be holden Without ỹ popes consent. for elles it is but a conuentycle and no councell. But yf so be it be gadered in mooste due maner, yet nothing at all may be ordeyned & decreed, but yf ỹ pope be Wyllyng therto. Therfore the next Way I knoW to suppresse a pope is an absolute power, Whereby yf it

sholde

ſholde be tryed) one byſſhop is able to
do moze than all the hole coũcell. Ther-
foze it is cuydẽt, that he may not be de
pzyued his patrymony foz ony maner
offence. Pe. No? not foz murdze? Jul.
No, yf he kylled his fader. Pe. Noz foz
aduoutry. Jul. ynough of ſuch Wozd (:
Not yf he had lyen With his ſiſter. Pe.
Neyther foz Wicked ſymony. Jul. No
not foz. vi. C. ſymonyes. Pe. Not foz
poyſonyng. Jul. No, noz foz no ſacryle
ge neyther. Pe. Noz foz blaſphemyng
agaynſt god? Jul. I ſay no. Pe. What
yf he had done all theſe togyther? Jul.
It forceth not. Foz put therto (yf thou
Wylt. vi C. mo. and Wozſe yf thou can
feyne thẽ, and ioyne them all togyder.
yet may not the hye byſſhop of Rome
be put out of his place, foz thẽ all. Pe.
Thou telleſt me of a dygnyte, Whiche
I neuer herd of befoze. if he onely may
be as noughty as he lyſt, and no man
cozrect hym. And alſo a moze neWe vn
happy caſe of the chyrche, yf it may in
no Wy-

no wyse dryue out so abhomynable a
monstre / but be cõstreyned to worshyp
& kepe suche a bysshop, as no mã wold
suffre to kepe his horses. Iul. Some
say ỹ he may be put out for one thynge
alone. Pe. For what goodnesse is that:
For as for noughtynesse, it can not, yf
these thynges before rehersed can be no
causes. Iul. For heresy. and yet must
he be openly convycte. But ỹ is but a
fable / and hurteth hym not a poynte /
and this is the reason. ¶ For fyrste
of al, he may at his pleasure abrogate
ỹ lawe, yf he lyke it not. And agayne /
Who dare accuse his hyghnesse of he-
resye: namely, beynge so stronge in
power, and hauynge so moche ayde.
Moreouer, yf it chaunce hym to be
thryst downe by the councell, yet hath
he a good remedy / as to reuoke his he-
resy, yf ỹ he may in noo wyse deny it.
To make shorte, there be a thousande
stertynge holes for to escape out easy-
ly at them, Without he be all to gyther
a stocke

a stocke and no man. Pe. But tel me by thy popysshe dygnyte, who made all these goodly lawes? Jul. Who elles saue the bysshop of Rome, welleheed of all lawes. And yet may he at his pleasure bothe abrogate & expounde, wrythe, and wrest them how sdeuer he semeth best, for his profyte.. Pe. An vnhappy Pope by my trouthe, whiche may delude, not onely a coūcell, but also god hymself. Neuerthelesse agaynst suche a wretche as thou hast dyscrybed to me, euen very now. That is to say, an open mayntener of myschefe, a drōkerde, a manqueller, a symoniake, a poysoner, a piurer, an extorcoiner, an open buggerer, A councell is not so moche to be desyred, as all the multytude armed with stones to kyl hym, as a comyn pestylence of all the worlde. But go forth & tell me, for what cause thou abhorrest so moche a generall councel? Jul. Nay, but first of al, aske this one thyng of grete prynces of the worlde/

wher-

Wherfore they hate grete semblees: & tẽporall parlyamẽtes. Sure ỹ cause is, that at the grete confluence of so many honorable prelates, the dygnyte of the pope is somthyng shadowed, & suffreth some domage. And it fortuneth euer in suche semblees, that they whiche be of grete lernyng and iugement, theyr conuyng maketh thẽ bolde to speke, suche as haue a clere conscience speke more lyberally than is expedyẽt for vs. And lykewise some there be called to grete offyce & rule, which vse theyr auctorzyte & power to, the vttermoost. Among whome cometh comynly many, whiche sore dysdeyneth our glory. And at theyr comyng be of this entẽt, ỹ they wolde pare away parte, bothe of our auctorzyte & rychesse. The worst of all is, that there sytteth neyther better nor wors, but he thynketh that he may speke lefully agaynst the pope, by reason ỹ he is one of the councell. Whiche els durst not ones say, buffe. Therfore

fore I knewe neuer councell that chaū
ced so well. But the pope hath had so-
me of his fethers plucked / Wherunto
thou may bere wytnesse thy selfe, ones
les ꝑ haue clene forgotē. For although
your coūcell, holden at Jerusalem, We
re but for tryflyng maters, neyther of
hole empyres, & kynges raunsoms, as
oures be now. yet James was not a-
frayd to adde a great piece of his owne
mynde, after thou haddest gyuen sentē
ce. As it is euydent in the. xv. chapitre
of the actes. For whan ꝑ haddest clene
delyuered the Gentyles altogyder fro
the burden of Moyses lawe. James
reasonyng after the, excepted forny ca-
cyon, choked blode, and eatyng of thyn
ges offred to ydolles. Correctyng as it
were thyn ordynaunce & power. In so
moche ꝑ some there be at this day moe
ued by this exāple, ꝑ say, James had
the auctoryte of ꝑ pope, and not thou.
Pe. Thynkest thou than that the kyn-
gly magesty of one hygh byshop is ra
ther

ther to be preserued, and mayntened in hyghe estate and Welthe, than the hole multytude, and compnalte of the chrysten people. Jul. Let euery man prouyde the mooste for his owne syngler prouffite and aduauntage. We do Worke for our selues. Pe. But and yf soo be that Chryst had done in lykewyse the same, than sholde We not haue had ony chyrch at all, Wherof thou bostest thy selfe to be onely the heed. And surely I do not perceyue by What reason, he Whiche Wyll be estemed as the bycare of god, may enbrace a maner of lyuyng clene contrary. But tell forthe now, by What prety polycy and shyft thou dasshedest out of countenauce the forsayd scysmatyke councell, as thou callest it. Jul. Forsothe I Wyll tell the truely, vnderstande it Well yf ỹ thou canst. Fyrst of all Maxymylyan the emperour, for soo they do call hym, lykewyse as he is very treatable. And albeit ỹ he had cõmoned by his solẽpne

messa

and accustomed messagers a councell. yet natwstandyng I led hym another way, by suche meanes as I wyll not speke of. Moreouer I pswaded by a lyke polycy certayne cardynalles, in suche wyse that they were glad to denye that thyng before notaries and witnesses, whiche they had confyrmed before by theyr open wrytynges. Pe. And myght that be suffred? Jul. Wherfore not, yf the pope approue the same? Pe. Than it recketh lytell of takynge another, seyng he wyll dyspence with all at his pleasure. Jul. Nay, to speke the treuth playnly, that was so what beyonde good facyon, but there was noo better shyfte to be made. Besyde this, whan I espyed it wold come to passe, that by the enuy of the councel I shold in many places be thyrst vnder fete, namely whan it was puulgate, not to exclude me. But they prayd me in ỹ hũblest wyse to syt as resydent in ỹ councell. Merke what a prety wyle I foũde, here

re, folowyng the trade of my predeces
sours. I lykewyse appeled to the coū
cell next to come. complaynyng, & key
nyng cause, that neyther the tyme nor
place whiche they appoynted were cō
uenyent. And by & by somoned a coun
cell to be kept at Rome. Where I sup
posed none other wolde come, but Ju
lius frendes, or that wolde be intrea
ted. for so I lerned by many exāples.
And in all haste to this purpose I crea
ted many suche cardynalles, which I
thought mete for to bring my maters
about. Gen. That is to say of ỹ moost
vnthriftes. Jul. And agayn this coun
cel, oncelle it had ben somoned by me,
had ben no councell at all. And yet for
all that, it was not gretely expedyent
for my maters that suche a company
of bysshops and abbottes shulde come
thyder. Among whome it coude not be
thought, but that some shulde be godly
and well dyspoced persones. Therfore
I gaue them warnyng to spare theyr
pur-

purſes: and euery countree ſhold ſende but one or two at the vttermooſt. Notwſtanding whan I perceyued this deuiſe ſcant ſure ynough, and that thoſe fewe of ſo many ſondry puynces ſhold all togyder amount to ouer grete a nõbre for me. I ſent them worde about ỹ tyme ỹ they were preparyng them to take iourney, to deferre theyr comyng for that tyme. And ỹ the councell ſhold be proroged vnto another tyme. Feynyng for the ſame prorogacyon many probable & apparent cauſes. & agayne by ſuche maner of polycyes all ſuche thynges dasht. I preuentyng ones agayn ỹ day preſcribed, held a coũcell at Rome, w̃ ſuch alone as I puided for ỹ ſame intẽt. Amõg whome alſo if there was ony ỹ durſt be ſo bolde as to deſẽt fro me. Yet I was ſure ỹ ỹ proudeſt of them all durſt not reſyſt me. I was ſo farre aboue them all in artyllery and ſouldyers. Now, I brought this ſciſmatyke cõuentycle of Frãce in ſuche

hatred

hatred, by this maner that foloweth, Fyrst I sent out lettres agaynst ẏ coũ cell whiche was kepte in Fraunce, to euery countrey / where I made men- cyon of our moost holy councell holden at Rome. Cursyng theyr councell, cal- lyng it oftentymes, the conuentycle of Sathan / the deuyls parlyamẽthous / a conspyracy of scysmatykes, agaynst the holy chyrche. Pe. I thynke those cardynalles, which were the authors and doers of that wycked coũcell must nedes be fals traytours. Jul. As for theyr falshode I let passe. But ẏ chefe capitayn of al this besynes was ẏ car dynall of Roan, who euer applyed hẽ self (by what a popish holynes I wot not) to redresse ẏ maners of ẏ chirch, & lykewyse shewed his tẽdre loue in dy- uers places / but deth happely toke hĩ, to whom succeded a spanysshe cardy nall, a good lyuer, well aeged & a doc- of diuynyte, whiche people be wont to be vnfrendly to ẏ popes of Rome. Pe.

But

Pe. But had your man, Whiche thou
nameſt to be lerned in dyuynite no pꝛo
bable reaſons to lay foꝛ that Which he
dyde. Jul. yes, to many. Foꝛ he ſayd ꝯ
there Was neuer ſo vnquyet a Woꝛlde
as it Was at thoſe dayes. and that the
chyꝛche had neuer moꝛe nede to haue
her ſekeneſſe cured & healed. And ther-
foꝛe (he ſayd) it Was my duety to helpe
it With a generall coũcell. Alſo ꝯ I had
alſo taken myn othe at my creation, to
ſomõd it Within tWo yeres after. yea,
ſo to be bounde by vertue of myn othe,
that I myght in no Wyſe be diſpenſed
therWith. No not by the conſent of the
hole colly ege of cardynalles. And that
it had ben often put in remembꝛaunce
of my bꝛethꝛen the cardynalles: and in
ſtauntly deſyꝛed. Alſo often inſtaũced
by grete pꝛinces. & hoW I coude in no
Wyſe here of it. In ſo moch they ſayd,
that euery man myght ſe, as longe as
Jul⁹ Was lyuing, there Was no lyke
lyhode to haue ony coũcel. Therto they
alleged

alleged agaynst me the examples of ỹ
coũcelles holden by our predecessours,
to bynde me therto. And alleged more-
ouer certayne aũtyke lawes, to proue
that I and myne adherẽtes dyde refu-
se a councell. And therupon that the ve
ry auctorite to lete call it dyde ptayne
vnto them. But for so moche as other
prynces dyde also (for the popes plea-
sure (wynke at the mater, that than ỹ
auctorite to somonde the councel dyde
rest onely in the emperour of Rome, ỹ
whiche was wont in tyme past to cõ-
maunde it at his owne wyll. And to ỹ
frenche kyng, whiche by the tytle of
moost chrysten kyng was wont to be-
re a stroke in the same. Pe. But dyde
this doctour and cardynall with his
parte takers vse in theyr writynge to
the no such facyon as dyd become thẽ.
Jul. No mare they. the bylaynes we-
re wyser in this behalfe than I wold
they had ben. They handled the thing
of trouthe very abhomynably wt grete

sobrenesse. And they dyde not onely re-
frayne from euyll wordes. But they
dyde neuer so moche as named me, wt-
out an honorable preface/desyrynge &
prayeng me for sayctes & soules, that
I wolde (according as it besemed me,
and for ye pformaunce of myn othe) syt
as iuge ouer ye councell/& helpe to cure
ye dyseases reygnyng in the chyrche.
Nor a mā can not thynk in what enuy
I was brought by theyr meke & colde
facyon/specyally bycause they saused
all theyr wrytynges in wt holy scryptu
re, wherby it semed some well lerned
mēn were pcured for ye purpose. They
ioyned hereto ye cōmendaciō of fastyng
prayer, waching wt other good dedes,
to ye entent they myght ye rather thrust
me doune wt the tytle of holynesse Pe.
Under what pretence dydest thou thā
sōmond a coūcell. Iul. Under as good
ly as myght be. I tolde them that I
was mynded, fyrst of all to correct the
heed of the chyrche/that is to saye, my
selfe.

selfe. Than after the christen princes, And last of all the hole compnalte, Pe. surely I here of a goodly pastaunce. But now I am desyrous to here ỹ conclusyon, of all togyder. And also it shold de please me well to here what the dyuynes in Sathanas parlyamēt decreed. Jul. Moost miserable and abhomynable maters: my herte ryseth to reme bre thē. Pe. But I pray the may they not be spoken. Jul. Forsothe not well. They be ferre worse than sacrylege, or heresy. agaynst whiche yf I had not set to my helpyng handes in time, yea bothe with wepon & wyt, the dignyte of the chyrche had ben clene cast doune vnder fote. Petrus. I am with chylde for to here of theym. Jul. yea, but I quake for to speake of them. These moost vngracious wretches wēt fyrst about to bringe the holy chyrche, moste flourysshynge nowe bothe in domynyons and inestymable rychesses, to her olde beggery and myserable

pouer

pouerte wherin she was in ẏ apostles tyme, and to brynge the cardynalles (whiche in all worldly porte, at this day passen, fer all kynges chrystened) to some poore lyfe. That bysshops abbottes, and other prelates sholde lyue moche more scarcely, and to be content wͭ few waytyng men & horses. And as some sayhoores. And that ẏ cardynalles sholde not so vnyuersally swalowe vp bothe bysshoprykes, abbayes, and benefyces. And that no man sholde kepe two bysshoprykes. And that suche prestes as wolde heape benefice vpon benefyce tyll they had, vi, C. at ones. and care not yf they might be suffred. sholde be corrected, and be cõtent with suche a lyuyng as myght suffyse a sobre and honest preste. Another was, ẏ neyther pope, bysshop, nor preste shold be made for money, fauour, or flaterỹg seruyce / but onely for his pure lyfe. But yf the contrary sholde chaunce, ẏ he sholde by & by be deposed. yea that

it was

it was also lawfull to thrust out ỳ pope also, yf he were knowen an euyll lyuer. And that dronken and lecherous bysshops sholde be put from admynystracyon. That prestes whiche were openly knowen hooremongers, & mysdoers, sholde lese, not onely theyr benefyce, but also be gelded/ with many suche lyke (I am wery to shewe all) whiche were onely to lode vs wt̄ holynesse/ takyng away our rychesse and domynyō. Pe. What was ordeyned agaynst these in your holy coūcel at Rome. Jul. Me thynketh thou hast an yll remembraūce. I tolde the before that myn entent was nothyng els but vnder ỳ pretēce of a coūcell, (as ỳ prouerbe sayth) to dryue forth one pegge with another. My fyrst syttyng was dryuen forthe with certayne cerymōyes, and auntyke customes, whiche pleased me well ynough/ al though they were nothyng at all materyall. There were two solēpne masses, one of the holy crosse, another

ther of the holy gooſt, as though that all togyder ſholde be conduced and led by his holy inſpyracyon. Than after was made a goodly oracyon, all to the lawde of my holyneſſe. In the nexte ſyttyng I curſed as depely as I coud thoſe ſcyſmatyke Cardynalles, pronouncynge, as dampnable, accurſed, and heryſy, all thoſe thynges, ỹ whiche they had decreed, or ſholde decre. At the thyrde metynge I dyde excomunycate or curſe the realme of Fraũce, and chaunged the Wartes fro the cite of Lyons. And neuertheleſſe in the ſayd interdyction, I excepted by name certayne places of the ſayd Realme. And all this was to alyene and tourne the hertes of the people frome theyr kynge. And to reyſe ſome rebell and ſedycyon amongſte themſelfes. And for to confyrme the ſame, I ſente out the curſe vnder my bulles of leade, to ſuche prynces & gouernours as I percey ued propenſe & bowyng to warde our

pre

pretenced factions and sedycions. Pe. But dyd they nothing els? Jul. That thyng was done which I desyred, for yf our deuyses be regarded I know I haue the victory. As for those .iii. cardynals whiche were so styffe agaynst me in those noughty maters, I w̄ all solēpnyte belongyng therto, depryued theyr cardynalshyps. I haue also gyuen all the pencions of theyr benefices to other beyng frendly to me. so ỹ they can neuer be restored to them agayne. Themselues I haue gyuen to sathan, moche rather wyllyng to breñe them clene vp, yf I myght catche them. Pe, Mary, but yet for all that, yf all be as thou doost say, the decrees of that scysmatycall parlyament semeth for to be moche more holy, than is thy holy synode, wherof I se nothynge els at all, saue onely tyrannous thretenynges. cursinges, and grete cruelnes mengled with myschyefe and deceyt And yf so be that Sathan was in dede as thou

sayest

layst, the author of the layd parlya-
ment. Surely me thynketh the deuyll
gooth more nygh vnto Chryst than the
holy goost, the holy goost I wolde say,
whome ye boost ỳ moderatour of your
holy councell. Jul. Nay, but take good
hede what thou layst. For in al my bul
les I haue curled all suche whiche fa-
voureth by worde or dede ỳ same fals
conuentycle. Pe. Oh, caytife. he is yet
the same olde Julius. but what was
ỳ ende of this besynesse. Jul. In this
case I left it, wherto it shall come lete
fortune rule. Pe. Truely the scysme re
mayneth stylle. Jul. ye mary I warãt
ỳ, and ỳ most perylous. Pe. And had-
deste thou (beynge goddes vycare) ra-
ther haue so horryble a scysme than a
true coũcell. Jul. One scysme quod he:
by my moders soule, a hondred suche
rather than I wolde be constreyned to
kepe theyr ordynaunces, and to make
them accõpte of all my lyfe. Pe. Thou
knowest thy selfe so gylty. Jul. What

mater

mater is that to the? Pe. It is surely so, the mater myght well ynough haue ben vnmoeued. But who thynkest thou shall haue the victory? Jul. All ỹ is as it pleaseth fortune. Neuertheles we haue more money on our party. for as for Faunce is now with long warres sterke beggered. Englond which I suppose be my frēdes, hath yet hylles of golde vntouched. But this I may be sure of. yf Fraunce haue the victory as god forfende, there must nedes be a grete and horryble chaūge. Than shall our holy councell of Rome be called the conuenticle of sathan, and I an ydoll of a pope. And the holy goost is al togyder theyrs, and we haue doone all by the spyryte of Sathan. But surely I haue yet greate trust in my money, whiche I haue lefte. Pe. But what chaunced than at the length agaynst ỹ frenche men and theyr kynge, whome your predecessours adorned and decorate w̄ the tytle of moost chrysten, na-

mely

mely whan thou canst not denay, but through theyr ayde & helpe, thou hast not onely be socoured in thy pouerte, but also exalted to this dygnyte moche aboue any kyng or emperour, by whose ayde thou dydest recouer Bonony w̄ other cytees, and vaynquysshed ẏ Venycyens, neuer ouercome before. But how chaũced the to forgete all togyder so grete kyndnesse, & so lately done: broken soo many leages. Jul. It were somewhat to longe to tel ẏ this tale from the begynnyng. But for to make fewe wordes, I began nothīg newly of my parte, but that whiche I was so long before with chylde within my mynde I begā to attēpte. which thyng I had also (for lacke of oportunite/and many other causes) dyssembled vnto that tyme. For trouth it is, I neuer fauoured hertyly the Frenche nacyon. Nomore dooth ony Italyē entyerly fauour ony forayn nacyon (as we call them), ony otherwyse, but as the wolfe dooth the

lam-

be. But I beynge not onely an Italien but also a Jenuay / dyde so longe kepe those rude people my frēdes, as I had nede of theyr ayde & socour, Which hytherto was necessary for me. Where in the meane tyme I bothe suffred, dyssēbled, & ymagyned many maters. But as shortely as all my matters were brought to suche effecte as I wold haue them / than remayned nothyng, but that I sholde shewe me what I was in dede. And thurst out the fylthy forysters clene out of Italy. Pe. What maner of beestes be they whiche ỹ callest barbariens & forysters? Jul. They be mē as other be. Pe. Be they men sayst ỹ, & be not also chrystened. Jul. And also christē men to. But what is ỹ to the purpose? Pe. Ergo, they be christē mē. but pauenture wout lawes & lernyng, lyuyng bestly. Jul. Wout lernig qō he? Mary syr, they excede vs both i lernig & riches. Wherat we do mooste ēuy. Pe. What meaneth this word barbariēs?

Why

Why ſpekeſt ỹ not? Ge. I wyll tel the, for he is aſhamed. Italyens bycauſe they be begoten of ỹ byleſt caſt aways of all other nacyons, reſorting among them, beyng ỹ pumpe of al fylthynes. yet out of theyr gentyles lerning, they conceyued ſuche a furyous pryde, as to call all other countree men barbaryens & forylters. Which worde is more haynous to thē than to be called a murderer of thy parentes, or ſacrylegyan. Pe. So it appereth. Neuertheleſſe in as moche as Chryſt dyed for al maner of men, hauyng nomore reſpect to one man than another/ forthermore in ſoo moche as thou profeſſeſt the to be ỹ by care of Chryſt, wherfore than dydeſt ỹ not fauour alyke all thē, whom Chriſt hath not forſaken, but redemed with his blode. Iul. I can be contented to fauour, ye euen the yndiens, affrycans, ethyopiens, and therto the grekes, yf they wolde forſyke me, and aknowlege me theyr pryuce by ſome cuſtumary due;

ry duetyes. But as for all these. iij. coũ
trees we refused & shaked of long sith/
and nexte after the grekes, for bycause
the wretches were so couetous, & wol-
de but lytell reuerence ẏ popes power.
Pe. Than I se well that ẏ se of Rome
is as it were the comyn barne of all ẏ
worlde. Jul. A grete mater surely, yf
we reape temporall goodes of all men,
whan we be redy to sowe our spyrytu
al sede to all men. Pe. What spyrytual
sede doost ẏ tell me? For hyderto I he
re nothẏg of the, but flesshly sede/per-
chaunce thou drawest men with thy
holy doctryne to Chryst. Jul. There
be ynow besyde me, to preche yf they
wyll, which I do not inhibyte, so long
as they barke not agaynst our power
and prouffyte. Pe. What yf they be y-
nowe. What therof? Jul. What? For
what cause dooth the comyns gyue to
theyr heedes whatsoeuer they deo de-
maũde? but to knowlege that they pos
cesse what soeuer they haue by lycen-
ce of

ce of theyr princes, yea though they re
ceeyued neuer of them one myte, euen
soo Whatsoeuer ỹ prophane sorte hath
ony Where pteynyng vnto godlynesse,
that must be imputed vnto vs, as our
dede. yea, albeit We do but slombre all
our lyfe tyme. And yet also besyde all
this, We do gyue mooste large indulgē-
ces, and pardons. And that for a very
small somme of money. And moreouer
We do also dispence, after the same wy
se, in greate Weyghty maters. We gy-
ue our holy blyssynges, in euery place
Where We come. yea, and that altogy-
der Gratis. Ve. I do not knoWe, What
so moche as one of all these maters do-
the meane. But retorne agayne to the
effecte of the purpose. For What ma-
ner of cause dyde thy holynesse so mo-
che dyspyse these alyens and barbary-
ens: as thou callest them. Soo that ỹ
haddest rather set all on heapes, than
for to suffre them styll in Italy. Jul. I
Wyl tell the, all these barbarous sorte,

but

(but in especyall ỹ frenchmen) be very
perstycyous. And as for the spanyar-
des dyffers not moche frō vs, neyther
in langage nor maners. yet not With-
standing I Wolde haue vtterly exyled
them, as Well as the other, to theutent
that We myght haue vsed all togyder
our owne facyon, Without ony checke.
Pe. Dooth the barberous curres as ỹ
calleste them, Worshyp ony other straū-
ge goddes besyde Chryst. Jul. I saye,
but they Worshyp hym but to curyou-
sly. In soo moche that I doo Wonder
right gretely to se how greuously they
be offended, With a sorte of old e Wor-
des, ỹ Which of a trouthe in tyme past
hath ben moche accustomed amongest
vs, but as now they be clene lefte out
of vse. Pe. But parchaunce they We-
re some vnthryfty Wordes of conjura-
tyon. Jul. Mary thou mayste say that
agayne. For theyr names Were Sy-
mony, Blasphemyng of almyghty god
Sodomyte, Intoxicacyō, or poysoning.

sorty;

sortylege. Pe. Peas man. Jul. Naye, they abhore such maters, as moch as ye doost. Pe. Well, as for suche names I lete passe, but the thinges self dooth so moche reygne among you as I thynke in ony countrey in the worlde. Jul. Neyther those barbaryens ar al wout vyce. But bycause they be infect with other maladyes, they wynke at theyr owne, and cry out vpon ours. And we on the other syde do fauour our owne dedes & abhor theirs. We esteme pouertye none otherwyse than a grete offence, & to be eschewed of all men, though it force not how. They contrary wyse thynke it a poynt of a scarce good chrystyan to habounde in rychesse/though they be goten without fraude or gyle. We darre not so moche as ones name dronkenshyp. Neuerthelesse ye Almaynes thynketh it a lyght faute. yea rather a mery iape or pastaunce than offence. Albeit we wyll not somoche dyffer for this, yf we agreed in all other

ma

maters, they abhorre greately vsury, neuertheleſſe We thynke no maner of men vnder heuen, ſo mete for ỹ chyrch of Rome. As for buggery, they rekē ſo deteſtable, ỹ yf ſo be a man do but ones name it, they thynke bothe the ayre & ſoñe, by and by ẽfected, & alſo polluted. But We Italyens be not all togyder of of ỹ mynde. As for ſymony Whoſe name Was longe ſyth gone & banyſſhed, they flee as the deuyll dooth holy Water, agaynſt Which they had made certayn lawes, though they be now out of vſe, albeit here in our cõceyt is ſomWhat dyfferynge & many ſuche other they be infect w̃, Which be clene contrary to our facyon of lyuyng. In ſoo moche than as We be ſo contrary to thē in our maner of lyfe. ſo moche more neceſſary it is to kepe thē from knoWlege of our ſecretes. The more they be ygnoraunt of our maners, the more prayſe they Wyll gyue vs. For yf they ones knoWe the ſecretes of our court, they

wold surely vtter them to our rebuke. For how euer it fortune they be / they be so what quycke in reprouyng theyr neyghbours fautes / they wryte cursed bytyng bokes agaynst thabusyng of some of theyr coũtrey. They preche and crye euery where, that the see of Rome is not the see of Chryst, but rather the grete pumpe of Sathã. They dysputeof myn auctorite and power, whyther I came to ỹ popedom by reasõ of my good lyuynge, or no. Also yf I ought to be taken as goddes vycare or not: And so fyrst of all by this meanes they dyminisshe ỹ good opynyon ỹ the people had in vs / & so consequẽtly abateth our authorite and rule. For before suche brabblinges, the people herde neuer other thing of vs, but ỹ we dyd bere ỹ rowme of Chryst / and ỹ we had ỹ nerte authorite to god, yea rather cheke mate with hym. But by reason of suche vnprofytable opynyons, the chyrche susteyneth intollerable domage. for

We

We bter now fewer dyſpenſacyõs, & ſuche other Wares: and be fayne to ſell them better cheape. Alſo our rente and caſualtees is leſſe leuyed of byſſhoprykes, abbotſhyppes, and other benefyces. yea and ỹ people payeth With moche worſe Wyll that Whiche is requyred of them. To be ſhorte, our rentes on euery ſyde decayeth our fayers & markettes Wareth barayn. And ỹ is mooſt of all to be lamented our dredefull dartes be leſſe & leſſe feared, But yf theyr malypertneſſe come to ſuche a Wylfull & beeſtly boldenes, that they dare ones ſay ỹ the pope beyng curſed hymſelf of god, can hurte no man With his curſe, and ſo diſpyſe curſynges, than it Wyll ſhortly come to paſſe, that We ſhall ſurely deye for hongre, but yf they be kepte forther of from reaſonyng of ſuche maters, and rather be brought in feare of our curſes. For than ſuche is ỹ nature of ſuch ſtoborne lowtes that they Wyll haue vs in grete awe & reuerẽce.

& ſo

and so shall we w̄ our bulles & other in-
strumentes (yf they be dyscretely hād
led) order al thing as we wold haue it.
Pet. It is an heuy case yf thauctory-
te of ỹ pope & bysshops depende vpon
this hasarde, onely ỹ yf their naughty
lyuyng were knowen, they were euen
vtterly vndoone. For whan we lyued
vpon erthe truely we coueyted nothig
more than that all ỹ we dyd myght be
knowen, yea euen that whiche we dy
de in our pryuey chābres. For we we-
re moost regarded whan our lyues we
re moost manyfest & knowen. But one
thyng I pray the, be ỹ prynces so god
ly nowadayes, as thou reportest thē,
or do they soo moche feare the prestes:
as to reñe one vpon another, euen at ỹ
becke of such an holy prelate, as it my-
ght be thy selfe? For in my tyme I re-
membre well, they were the extremest
ēmyes we had. Jul. As touchig their
godly lyuyng, they be not (thanked be
god) very superstitious. And as toour
ho-

honour they regarde not very moche/
but maketh vs theyr laughing stocke,
except some certayne of spyced conscy-
ence/Whiche so moche feareth our thō
dzebolt & curse/as though it coud hurt
them that deserued it not. And yet tho
se same persones all togyder ygnozaūt
in the nature of the thyng, be onely mo
ued of a mad spyced conscyence, rotyd
by long custome of tyme. Some there
be lyke wyse, Which foz the hope they
haue to come to our richesse/& some foz
feare of vs, do gyue place to our digny
te. Other there be that thynke veryly
they shal come to an yll ende, Which in
ony wyse dooth hurte a pzeste, What
maner a lyuer soeuer he be. And moost
comynly al men, ỹ mozegentylly they
be bzought vp, the mozethey regarde
our cerymonyes: pzouoked therto by
such pzety feates as We haue deuised,
but to comyn people they be as fables
& dysgysynges. Neuertheless We pza
ctyse mozeweyghty maters by mea-
nes

nes therof. For sōtyme we paynt & set out ẏ grete prynces of the world with gloryous tytles, callyng him defender of the chyrche, another defender of the fayth, though it be nothing so, & all suche as wyll ayde vs, our well beloued sones. They on ẏ other syde, call vs in all theyr wrytiges, moost holy faders: and somtyme they submyt them for to kysse our holy fete. Now and than in thynges of noo estymacyon gyue place to our power, to the entent they might be called vertuous prynces. We send to some halowed roses, cappes of mayntenaunce. swerdes, & suche other. And also long and large bulles to confyrme theyr dignyte. And they sende agayne to vs fayr coursers, men of warre and money, yea sōtime fayre yong chyldrē. And thus one of vs claweth another, as mules be wōt. Pe. yf they be so spyced conscyence. yet I do not well pceyue how ẏ sholdest so soone styre thē vp to so grete warres, seynge ẏ hast brokē

so ma-

so many truces w̄ them. Jul. yet yf ẏ be able to perceyue those thynges whi che I wyll tell the, thou shalt perceyue a cōueyaūce ferre aboue ony of thappo stles. Pe. Say on, I wyl do my best en deuour. Jul. First of all my study was euer to knowe the naturall inclynacy- on of all countrees: but namely of pryn ces and rulers, & in lykewyse theyr cō dycions, affections, power, & endeuer- mentes. whiche of thē were frendes, & which not. And so to vse euery & singu ler of thē to our cōmodyte and profyte. ¶ And to begyn w̄all, I reysed ẏ fren- che men agaynst the Venyciens/rene- wynge the olde festred malyce whiche had be betwyxt thē long before/percey uyng moreouer ẏ vnsaciable lust of the Frenche men to āplyfy theyr domyny- on, and ẏ the Venyciēs dyd vniustly w̄ hold dyuers of theyr cytees/wherupō I intermedled my cause w̄ theyrs, and soo toke parte w̄ Fraunce agaynst the other, & so dyde Maxymylyan also/all

though

though he fauored thē but fayntli, not
knowynge ony other meanes to rede-
me suche fayre townes as the Venyci
ens whelde from hym. But shortly af-
ter whan the Frenche men began to be
more welthy, than my wyll was, for
(to say as I thynk) they had but ouer
good chaunce at that tyme. I not long
after founde meanes to reyse the kyng
of Spayne (a man of no grete constan-
cy) agaynst theym. Whose prouffyte it
also somwhat touched, that ỹ frenche
mennes fethers sholde be plucked, and
that for dyuers maters. But namely,
leste it might be theyr chaũce to flye in
to his lordshyp of Neaples, & put him
out. And albeit I loued in no wyse the
Venyciẽs: yet for a face I made them
my frendes, to thend I myght set thē
vpon the frenche dogges. Which Veny
ciens were not longe before sore vexed
of the frenche men. And agayne I ma-
de ỹ emperour & thē twayne, whome
a lytel before I had made alone. This

I

I brought to corum, w̄ certayne of my lettres to thempcrour, Wherin I feyned the kynges enuy agaynst thempcrour, and partely With money, Which bereth euer a grete stroke w̄ suche men as haue nede. After I had renewed agayne ỹ festred wrathe Which Maximylyan bare agaynst the frenche curres, Wherw̄ the man Wolde haue meruelously fret himselfe, yea though he coude in noo wyse reuenge his cause. Ouer this I Was parfyte of the deedly enmyte betwene the Englyshmen & the frenche men. Betwyxt ỹ scottes also & the frenche men. Moreouer I perceyued the englysshe nacyon very Welthy, fierce, & desyrous of batayle, and ỹ specyally Where ony thyng is to gete, and also somwhat superstycyous, for the ferdy staunce from Rome. Fynally they beyng somwhat wanton, halfe at sedycion among themselues: so that I thought it easy ynough to encite them agaynst the Frenche men. All these pa

gyen

gyentes I played, for the auaũtage of the chyrche. Than after I wrapped ỹ prynces in deedly warres wt my crafty lettres: not leuynge so moche as one in all chrystendom vnattẽpte to the same. Neyther the kyng of Hongary, nor yet of Portyngale, nor ỹ duke of Burgony a man nothyng inferyor in domynyon to many kyges. But bycause ỹ mater perteyned nothing to thẽ, I coud in no wyse induce thẽ to iuade ỹ frenchmen. But one thyng I perceyued well, ỹ yf ỹ other prynces felones by ỹ cares togyder, they sholde not be in quyetnesse. Now these prynces which by my practised polycy made warre one agaynst ãother receyued of me agayn for theyr good seruyce gloryous tytles, to thend they myght be brought to beleue ỹ the more christen blode they shed, the more godly they appered to defẽd ỹ chyrch of god. But ỹ thou mayst ỹ more cõmend my clene conueyaũce and happy chaũce, the same tyme it fortuned the kyng

of

of Spayne helde warres with ỹ Turkes, whiche tozned to his grete cõmodyte and profyte. yet he leauyng all togyder came down with all his power to ayde me agaynst the frenche men. And althongh I had incytate the emperour agaynst them, as I sayd before/yet was he otherwyse boũde by dyuers cõpolycions, betwene him & me, Albeit ỹ he (by theyr manyfolde benefites and ayde,) had wonne agayne his townes in Italy. And besyde all this, that he had moche to doo of his owne/as to socoure his neuewe the duke of Burgony, agaynst his mortall enmye the duke of Geldres. yet I brought to passe that he left his neuew in the bres: & toke vpon him (for my pleasure) to war agaynst Fraũce. And forthermore although there be no nacion that paseth lesse vpon the authorite of the pope of Rome, than the Englysshe nacyon, as it is open to him that lyst to rede & merke wel the lyfe of saynt Thomas

of

of Cantorbury, and the constytucions of the olde kynges. Yet the same pryn ce, so impacyent of all exactions & tax es, suffred for my pleasure to be shorne to the bare skyn. To speke of the spy ritualty of ỹ realme, it is wonder to se how they were wont to wholde frō ỹ pope of Rome al they myght, yet to ay de me in my busynesse were contented to pay exactions how paynfull soeuer they were. Not merkynge very dely gently what a wyndowe they opened to theyr lorde and kyng, in so doynge. And to speke the blunte treuth, ỹ kyng and his nobylles was not than moost cyrcūspect to suffre suche exactions to be gathered in his realme. ¶ But to shew by what craftes I brought the se chrystē prynces one agaynst another it were very tedious. Whiche prynces noo pope before me, coude at ony tyme styre by agaynst the Turke. Pe. It may chaunce ỹ warres thus kyndled by the, may dystroy all ỹ worlde. Jul.

Lete

Lete them brenne on hardyly, so ỹ dy-
gnyte and possessyons of the see of Ro-
me may be kept safe. Howbeit I dyde
all my deuoure to rydde the Italyens
from all warres, and to cast all the be-
synesse on the neckes of other straunge
nacions. Therfore lete them stryue as
longe as they lyst, we shall gyue them
the loking on, and laugh them lowdly
to scorne. Pe. Be these ỹ actes of a good
shepeherde, or of a moost holy father,
takyng on hym to be called ỹ bycare of
Chryst? Jul. Why shold they thã cause
a scysme in ỹ chyrch of god? Pe, Syñe
must than be suffred, yf more hurte de
pende vpon the medicyn than remedy.
But and thou haddest suffred a coũcell
to be, there coude haue ben no scysme.
Jul. Speke nomore of that. I had le-
uer haue. vi. C. batayles than one coũ-
cell. For what I pray you, yf they had
put me doune, as a scymonyake, and a
marchaunt of spyrytuall wares, and
not the true bycare of god? What yf so
be they

be they had vttred my lyfe to ỹ comyn
people: Pe. Admyt thou were neuer
so good a bysshop, yet were it better ỹ
lost thyn honour wrongfully, than to
kepe it in suche wyse as it is to ỹ grete
hurte of all chrystendome, yf it may be
sayd a dygnyte whiche is bestowed to
a very wretche, but I sholde not call ỹ
gyuen, which is but rather solde, yea
rather stolen. But it is comen eue no w
vnto my mynde, that by the prouysy-
on of god, thou hast ben his scourge to
the frenchemen, ỹ whiche fyrst of all
brought the a pestē and plage in to the
chyrche. Jul. I swere by my tryple
crowne, and by my gloryous tryum-
phes, yf thou breke my pacyence thou
shalte fele myne omnypotent power.
Pe. O mad Bedlem, what crakest ỹ
of thy power, whan I here nothynge
elles hytherto, but an vnpreestly and
worldely capytayne. Thou glorycst
that thou art able to brcke peas betwe
ne prynces, to cause batayles, to cause
them

them murdre one another, Whiche po-
wer belongeth to ỹ deuyll/not to Chry
stes vycare, to Whome it behoueth to
folowe as nyghe as can be his exam-
ple. There is in hym (I graũt) an hye
power as can be, but such a power as
ought to be adioyned with mooſt high
wyſdome, and knowelege of goddes
worde/and therby at all tymes ruled.
There ought to be in hym the wyſdo-
me of ſerpentes: but with all muſt be
ioyned the ſymplycyte of a douue. In
the ſurely I ſe the ymage of power,
cowpled bothe with grete malyce and
folyſhneſſe: ſoo that yf the deuyll wol-
de make a deputy, he coude chuſe none
more mete thã one lyke to the. Tell me
yf thou can, wherin thou dyd ones ful
fyll the office of a trewe apoſtle. Iul.
What can be more apoſtolyke thã for
to encreaſe the chyrche of Chryſt: Pe.
But if the chyrche of Chryſt be, as it
is in dede, the chryſten people conglu-
tynate and vnyed in chryſtes ſpyryte,

than

than me thynke thou hast all togyder subuerted this cõgregacyõ, in mouing all the world to these most cruell blodshedoynges, to the entent thou myght passe thy lyfe in all myschefe, Without ony correccyon at all. Jul. We call the chyrche the temple Whiche is made With mañes hande, and the prestes also, but in especyal the court of Rome, and me namely, Which am the heed of the chyrche. Pe, But Chryst made vs mynysters, and hymselfe the heed, excepte ony other heed be spronge out of late, bycause one is not sufficyent, but Wherin is the chyrche so moche amended. Jul. Now thou comest to the matter, this I Wyll tell the. that same hõgry and pore beggerly chyrche florysheth now With all ornamentes. Pe. With What ornamentes? With a sure fayth in Chryst. Jul. Yet agayn, thou playst Jacke ouerthwarte. Pe. With holy prechyng. Jul. Thou makest me Wery of the. Pe. W cõtempte of Worldely

dely thynges. Jul. Tusshe, lete me spe
ke. I saye it is garnysshed with suche
as be worthy to be called true ornamē
tes: for these whiche thou spake of, be
but wordes. Pe. With what ornamen
tes therfore. Jul. With goodly palaces
mete for kynges. w̄ many goodly hors-
ses and mules. With grete bondes of
men folowynge theyr tayles. With ar-
myes well appoynted. Gen. With fay
re hores & trusty bawdes. Jul. w̄ gol-
de, purple, customes, soo that there is
no kynge, but he myght be counted as
a begger, yf he were compared with ỹ
rychesse and pompe of ỹ pope. Neuer
a man soo ambycyous, but he graunt
hymself ouercome in this behalfe. No
man soo welthy, but he may gyue vs
ouer hande. Neyther ony so grete gay-
nes, but he may grudge at our ryches.
These be ornamētes wherwith I ha-
ue endowed & amplyfied the chyrche.
Pe. But nowe tell me, who fyrst infe-
cted and surcharged the chyrche with

ſuche ornamentes Whiche Chryſt Wol
de haue kept clene frō all Worldly facy-
ons. Jul. But What is ꝑ to our mater?
We kepe, occupy, & enioye our poſſeſſy-
ons, and that is the ſureſt Waye of all.
Howbeit ſome ſaye that Conſtantyne
dyd gyue to Syluester ꝑ pope the hole
mageſty of his empyre, as his hors &
harneys, charyot, helmet, gyrdle, cote
armure, his garde, ſWerde, croWne of
golde. yea, and ꝑ of the mooſt pureſt gol
de. His hole army W all maner of artyl
lery belongyng to Warre/toWnes, cy-
tees, coūtrees, & kyngdomes. Pe. And
be there ony ſure ſpecyaltees of this ly
beral gyft? Jul. None, but ſely gloſes
ioyned to the decrees. Pe. Parauēture
it is but a fable. Jul. That J cōiecture
my ſelf. For Who is he in his Wyt that
Wolde gyue ſo Worthy an ēpyre to his
oWne father? but it pleaſeth ꝑ chyrch
of Rome to gyue credence here vnto, &
put to ſcylence all that endeuoreth thē
to reſell theſe. Pe. Yet J here nothyng
ſauyng

ſauynge woꝛldlyneſſe. Jul. Treuth it is, foꝛ ꝑ dꝛemeſt yet of the ſtate of the chyꝛche as it was in thy tyme/ wher in thou with certayne hungry byſ ſhops dydeſt lyue very nedyly, ſubiect to pouertye, ſweate, perylles, and infy nyte ieopardyes, and daungers/ but now pꝛoceſſe of tyme hathe chaunged it in to better. The pope of Rome is an other maner of man now, thã he was than/ as foꝛ thou waſt but a ſyphꝛe in a wgrym. What yf thou dydeſt ſe ſoo many ſumptuous temples/ ſoo many thouſandes of fat benyfyced pꝛeſtes/ ſo many byſſhoppes, whiche may be felawes (bothe in theyꝛ rycheſſe, and powꝛer) to kinges. Such a ſoꝛte of fay re houſes belõgyng to pꝛeſtes/ ſpecyal ly yf ꝑ dydeſt ſe at Rome ſo many pur ple cardynals wayted vpon ẅ legyõs of ſeruaũtes/ ſo many palfreys paſſig ferony kiges/ ſo many mules trappꝛd with vcluet, golde and perle, & ſome of thẽ ſhod with ſyluer/ ſome with gold.

Now

Now yf thou dydest se the pope hym-
selfe syttyng on hygh in a chayre of cle
ne beaten golde, and caryed vpon men-
nes sholdres/ and how all men fall dou
ne on theyr knees, at the waggyng of
his fynger/ ỹ noyse of the hagbusshes,
the melody of the shawmes, and trũp-
pes: the clappyng of handes of ỹ peo-
ple/ the showttynges/ all ỹ stretes shy
nyng with torches/ and how hardely
the grete prynces of the worlde shalbe
admytted to kysse his blyssed fete. yf
ỹ haddest sene the same pryeste of Rome
settyng a crowne of golde vpon them-
perours heed with his fete/ notwith-
standyng he be the hyghest of ỹ worl-
dely prynces, (yf lawes wryten for ỹ
same be of ony authorite) howbeit he
hath not moche more of that which he
sholde haue besyde the shadow & tytle.
These thynges I say, yf thou haddest
herde & also sene, what woldest ỹ than
saye? Ye. I wolde say. I dyde se a de-
uyllysshe tyraũt, the enmy of Chryst/
and

& pestylence of the chyrche. Jul. Thou
Woldest saye other Wyse, yf ÿ haddest
but sene one of my tryumphes. Why-
ther it had ben that Wherin I Was ca
ryed in to Bonony/or such one as Was
at Rome, after I had ouercome ÿ Ve-
nyciens/or at my departyng from the
sayd Bonony to Rome agayn. Eyther
that same Which I caused to be made
at Rome last of all/at the tyme Whan
so many frenche men Were slayne at ÿ
syege of Rauēna, aboue all lykelyhode/
and in maner possybylyte. yf thou had
dest sene the goodly bonde of mén, all at
ones in aray/ÿ good palfrayes/so gre-
te an armye, all in complete harneys/
theyr capytaynes so Well appoynted/
soo goodly a syght of fayre and amya-
ble boyes/the torches & crefettes bren-
nyng in euery corner/ÿ costly purueaū
ce for banketynges/the pompe of by-
shoppes/the grete & lusty porte of car-
dynalles/the glorious monumentes,
and tokens of victory/the raūsomes &
spoy

spoyles goten in warres/ the crye and
showte of the comyn people, and of the
men of warre/ the ioye of them, & noy-
se of theyr speche and feates/ the melo-
dye of the shawmes/ the thondryng of
drommes/ the bounsynge and crac-
kyng of the hagbusshes/ the plenty of
money cast amonge the people. And yt
ỹ haddest therwith sene my holynes,
the heed and authour of all this good-
ly pompe, caryed vpon mens sholdres
in a chaire of gold, as though I had be
god hymselfe/ thou woldest counte the
tryumphes of bothe ỹ scyppyons Emi-
lians, and all the emperours, but very
beggery, i respect of my magesty. Pe.
Oh, moost gracyous knyghte, thou
hast reherced ynowe of thy chymyrig
tryumphes/ in so moche that I vtter-
ly dyspyse all those hethen prynces/
whiche your holynesse hath vouchsed
to me in comparyson of you, whiche
moost lyke an holy fader in Chryst hast
caused so many glorious tryumphes.

Forther

Forthermore of so many chrysten men slayn for your gracious pleasure, your grace beyng the authour & causer of ꝑ slaughter of soo many legyons / neuer wan yet so moche as one pore soule to Chryst, neither with your prechynge nor lyuyng. O, moost fatherly loue. O worthyest vycare of Chryst, whiche cõtented to bestowe thy life to saue thy flocke / or elles carest not for the mayntenaunce of one pestylent caytyf, to destroye the hole worlde. Jul. Well, I se now thou spekest al this, bicause thou enuyest my glory. and specyally whan thou remembrest how poore & beggerly a bysshopryche thyne was in respecte, and comparyson of myne. Petr⁹. How darest thou most shameles wrethe, compare and lykē thy glory with myne, whiche is yet not myne, but rather Chrystes. Fyrst of al, if thou wylt graunt me that Chryst is the best, and the very prynce, and soueraync heed of the chirch, thā is all thy pompous glo-

ry not

ry not ones to be compared to myne / For he in his owne persone gaue me ỹ keyes of his kyngdome / that is to say, authoryte to preche his lawe & gospel / & comitted vnto me his shepe to be fed. He cõmended my fayth with his owne mouthe. But as for thou arte come to dygnyte by meanes of thy money / by parcyall fauour of men / thrugh deceyt and subtylte. yf a man so ꝓmoted may haue ỹ name of bysshop, I haue won to Chryst by prechyng goddes worde many thousandes of soules / but thou with thy abhomynable lyuyng, hast brought innumerable to confusyon. I taught Chryst to ỹ Romayns, lyuyng before in all gentylyte / but ỹ hast ben to the same Romayns a teacher of all gentylyte, & fals worshyppyng. I healed suche as were seke. w̃ the shadowe of my body. I delyuered men beynge possessed w̃ deuylles / restored the deed to lyue. And in euery place that I came I was benefyciall to all mẽ. What

lyke

lyke I pray the were doone in all thy tryumphes. I coude with my worde delyuer whome I lyst to sathan. The experyence wherof ỹ mayst se in Saphyra and Ananias her husbande. the fyfth of the actes. Moreouer what power so euer I had, I spent it to ỹ profyte of euery man. But ỹ was euer so vnprofytable to all mẽ as thou might be. ye, what was that thou might not do to the comyn confusion of all ỹ world. Iul. I wonder why thou doost not recyte amonge thy other honours, thy beggery and watchynges, trauelynges, enprysonmentes, fetterynge, thy checkes and rebukes, beatyng, & scourgyng, w̃ suche lyke promocyons. Pe, Thou remẽbrest me in good tyme. For herein I haue more cause to glory thã in ony myracles. For Chryst hymselfe hath commaunde vs to reioyce and be glad in these thynges, and pronoũceth vs all blyssed, whiche pacyently suffreth them. And soo lyke wyse Paule

som-

somtyme my felawe, in ẏ.xi.ca. of his second epystle to the Corynthiens, bostyng as it were to them his valyaũt actes/neyther so moche as ones remẽbreth ony townes woñe by force of armes, nor legyons of men, slayne w̃ the swerd, neyther how many prynces he prouoked & moued to warre, or ony tyrannous or cruell statelynesse/but rather the daungers whiche he was in vpon the see, his enprysonmentes, his whyppynges, and scourgynges, the peryls of fals brethrẽ. These be ẏ tryũphes of a true apostle. These be those thynges which a capytayn of Chryst shold glory & reioyce in. he bosteth how many he hath begoten in Chryst. how many he hath withdrawen from wickednes and vngoodly lyuyng/and not (as thou doost) how many. M. ducates he hath heaped togyder. Wherfore we now make euerlastyng tryũphes with god in heuen/honoured & praysed bothe of good & euyll. But cõtrary

wyse

wise, as for ỹ, euery man curseth, onelesse he be lyke to thy selfe, or elles such as flater the. Jul. I neuer herde of suche rekenynges before. Pe. I thynke ỹ same. For how sholdest ỹ haue ony tyme to rede ouer the holy gospelles, and the epistles (which my brother Paule and I dyd wryte,) beyng alwayes besied about so many embassades, so many legeys, accōptes, so many armyes & tryūphes. The study of scryptures requyreth a mynde voyde of all worldly cares. The discyplyne of Chryst dothe also require a brest clene purged frō the spot of all worldly besynesse. Thou mayst be well assured ỹ so grete a doctor as Christ was, cam not do wn frō heuē to teche vs ony vulgare or comyn lernyng. The pfessyō of a chrystē man is no ydle tyme, nor wout cares, as to dyspyse al pleasures as thynges beny no⁹, & tread riches vnder thy fete as ỹ wylt do a clot of clay, to set nothyng by this life in goddes cause & thy neibours.

This

This is the profession of a true Chris-
ten. But for bycause these thynges
seme intollerable to suche as be not go
uerned w̄ the spyryte of Chryst. Ther
fore they deflecte and torne thē away
to vayne and vnfruteful ceremonyes:
and vnto suche a Chryst and heed, fey-
ned by thēselues, they countrefeyte a
lyke body. Jul. What good thing than
doost thou leaue me, if thou take away
my money, depryue me of my kyngdo
me, spoyle me of myn honour, and ba-
re me of pleasure. Pe. By this reason
thou counteste Chryst hymselfe a very
Wretche. Which although he was lo-
de ouer all togyder, yet was made a co
myn laughynge stocke, ledynge all his
lyfe in pouerte, sweate, fastynge, hun-
gre & thurst, and fynally dyed a mooste
haynous dethe. Jul. He may perchaū-
ce fynde some that wyll cōmende his
lyfe, but surely he shal fynd none now
a dayes that wold folowe it. Pe. Nay
not so, for the very prayse of his life, is
the

folowyng of the same. Albeit trouth it is that Chryst dooth not bereue ony of his theyr goodes. But for suche thynges as are falsely called good, he enrycheth them with the true & eternall rychesse, which he dooth not before he haue purged and take clene away e theyr flesshely appetytes. For euen lyke as he was all togyder heuēly, so his wyl is to haue his body / that is to saye the congregacion of Chrysten men knyt togyder in his spyryte, to be in all thynges mooste lyke to hym. that is to wyt clene purged from all spottes of worldlynesse. For elles how can he be all one w hym, which sytteth in heuen mooste gloryous & shynyng, yf he were drowned ouer ỹ heed in worldly fylthynesse, and dregges. But whā he is ones purged from suche pleasures, whiche be rather displeasures / & moreouer from all worldly affections. Than at ỹ last Chryst sheweth forthe his incomparable treasures: & gyueth vnto his a mo-

ste swe-

ste swete taste of his heuenly ioyes, for
theyr forsakyng of suche voluptuous
pleasures of this world, euer mengled
with a soure sauce. Jul. What pleasu-
res I pray the. Pe. Estemed thou the
gyftes of prophecy, entrepretynge the
scriptures / ỹ gyft to worke myracles:
but as comyn giftes, and no pleasure:
Moreouer supposest ỹ Chryste hym-
selfe but as a vyle person / whom who
soeuer hath, hath in his possessyon all
togyder: Fynally, oneles thou thynke
that we here in this place doo leade a
myserable lyfe. Jul. Ha, ha, ha, Than
I se well, the more wretched lyfe that
a man dooth lyue in the worlde / ỹ mo-
re delycately he lyueth in Chryst / the
more beggerly a man is here, ỹ rycher
he is in Chryst / the more abiecte that a
man is here, the hygher and more ho-
nourable he is in Chryst / the lesse he ly
ueth in this world, the more he lyueth
in Chryst. Pe. It is surely so, ỹ Chryst
wyll haue that all his body be pure &

clene /

clene / and namely the mynysters of
his word / that is to wete the bisshop-
pes. And amonge them the hygher he
is, the more lyke he ought for to be to
Christ, and the lesse ouercharged, and
forther from all carnal pleasures. But
now I se clene ỹ contrary, that he whi
che wyll be estemed hyghest in dygny
tees / and next of all to Christ hymself,
is moost of al ouerwhelmed in all worl
dely fylthenesse / as in rychesse / domy-
nyon / strength of men / batayles / treu
ces. As for all other vyces, I let passe.
And although thou be neuer so contra-
ry to Christ, neuertheless thou abu-
sest the tytle of Christ, for the maynte
naunce of thy deuyllysshe pryde / & vn-
der the pretence of hym which dispy-
sed the kingdome of this worlde, thou
playest the worldly tyraunt / & beynge
the ryght enmy of Christ, thou requy
rest the ryght honour dewe vnto him.
Thou doost bliss other, thy own self be
ynge cursed of god. Thou takest vpon
the

the to open the gates of heuen to other men, fro whens thou arte now thy selfe exclude. Thou cōsecratest other/thy selfe beyng vnconsecrate. Thou excommunycatest other thy selfe hauyng no cōmunyon or parte at all with god or his holy sayntes. Tell me wherī thou dyfferest from the grete Turke, saue onely bycause thou allegest the tytle of Chryst/for clerely your entētes & myndes are bothe one/your beestly lyues bothe lyke/sauyng thou art the greter morreyn of all the world. Jul. wherfore sayst thou so, seyng myn entēt hath ben euer to endote the chyrche with all kynde of goodes? But there be dyuers whiche sayeth that Arystotle spake of iii. maner goodes/wherof some be called ẏ goodes of fortune/other some goodes of the body/and the rest goodes of the soule. Wherfore I not wyllyng in ony wyse to inuerte and trāspose this dyuysyon of goodes, began fyrst of all at the goodes of fortune/and ꝑchaunce

sholde

ſhold haue come by lytell & lytell to the goodes of the ſoule, yf ỹ dethe comyng the ſooner vpon, had not to rathe haue taken me out of this worlde. Pe. Uery rathe in dede, for bycauſe thou arte but. iij. ſcore yeres olde & .x. But what dede were it to mengle Water w̃ the fyre? Jul. Well, but and yf theſe cõmodytees lacke, ỹ comyn people wyl not ſet a ſtraw by vs: Where as now they bothe feare & worſhyp vs. Which yf they dyde not, the chyrche of god ſholde ſoone decay, and be ouerroſie, oneleſſe ſhe coude defende her ſelfe agaynſt ỹ vyolence of her enmyes. Pe. It is nothyng ſo, for yf the poore chryſten people coude eſpye in the and ſuch other, the very gyftes of god, as good lyuyng, holſom doctryne, brennynge charyte, the true entrepretynge of goddes worde, With other vertues requyſyte to the true bycare of Chryſt/yea, and they wold the rather worſhyp the, bycauſe they perceyue the pure and clene from all worl

dely and euyll affections. The comyn Welthe of all chrystendome sholde moche ẏ better encrease, yf suche preestes myght reygne which (w̄ theyr syncere lyuing, theyr vtter dispysing of worldly pleasures, rychesse, domyniōs, yea, and dethe yf nede were) wolde moue bothe the ygnoraunt people, & also thē which hath not receyued the faythe to meruayle at theyr godly conuersation. But now chrystendome is not onely cōtracte & brought in to a lytel angle, but also yf thou loke nerely, thou shalt fynde a grete nombre of those fewe that be chrystned in names onely. But tell me I pray the, dydest thou neuer so moch as ones consyder in thy mynde whan thou was the hygh shepeherde of the chyrch, how it began, & by what meanes it was augmented/ and also wherby it was establisshed, whyther with blody batayles, grete treasors, palfrayes, and such other. Surely it was no thyng so, but rather with pacyēce, blo

de of

de of martyrs, as myne & other / w̄ pa-
cyent suffrynge of emprysonmentes, &
other paynfull beatynges. But thou
callest the chyrche enryched whan the
mynysters therof be euen loden with
worldely dompnō. Thou callest it gar-
nysshed and aorned, whan it is pollu-
ted w̄ gyftes & pleasures of ỹ worlde.
Than thou callest it defended whan al
the worlde lyeth by ỹ eares for ỹ rētes
& annuyties of preestes. Thou sayst it
flourysheth, whan it is dronken in vo-
luptuous pleasures. Thou sayst it is
in good quyetnesse, whan no man dare
speke agaynst it. And it haboundeth in
welthynesse, or rather in vyce & nough
tynesse / but this hast thou taught the
fleryble prynces of the worlde, which
blynded with theyr noughty lernyng,
dooth call theyr grete robberyes, and
furyous batayles, the defēce of Chry-
stes chyrch. Jul. To this day herde I
neuer suche thynges before. Pe. What
dyde the prechers thā teache the. Jul.

I herde nothyng at al of thē, but high cōmendacions, thondryng out my grete vertues & prayses, with paynted wordes, callyng me ye grete Jupyter, which caused all the worlde to quake, and feare with my thondrebolte, yea, ye I was a very god, ye comyn helth of al ye hole worlde/ wt many moo. Pe. No meruayle at all truly, though none of thē coude season the, seynge thou was but folysihe, and vnsauery salte. For ye offyce of the true vycare of Chryst, is to preche and teche hym purely to the people. Jul. Wylt ye not than open ye gates? Pe. To ony other rather than to suche a pestylent wretche. For to the in thy conceyt, we be all no better than excōmunycate persones. But wylt thou haue a good and prouffitable councell. Thou hast a company of worthy warryours, innumerable rychesse, thy selfe a wyse buylder/ therfore go buylde the a newe paradyse, but take hede it be well defended, ye it be not betē doune

of

of yll spyrytes. Jul. No syr. I shall do a thyng that shal please me a lytell better. I wyll tary a fewe monethes, tyll my company be better encreased, and stronger/and than I wyll retorne and dryue you clene out of this holde with strong hāde, onelesse ye wyll yelde you vnto me. For I doubt not, but within a shorte space here wyl be aboue. lx. M slayne in batayle. Pe. O moost pestylēt wretche. O myserable chyrche/but come hither Geni⁹, for I had leauer comen with ẏ, than w̄ this horryble mōstre. Gen. What saye ye to me. Pe. Be all the bysshops suche. Gen. Of trouth a grete parte of them/but this was ẏ capytayne of all myschefe. Pe. Was it thou that moeued this man to so many horryble dedes. Gen. No for god, it neded not. For he rañe so hastyly of his owne courage, that I coud scarce ouer take hym with ony wynges. Pe. Of trouthe I meruayle nothyng at all, ẏ so fewe cometh to this place, whan so

pesty-

lent caytyfes be gouernours of ẏ chyr-
che. Notwithstandyng the poore blyn
de people I cõiecture hereby: is not all
togyther vncurable, that they gyue su
che honour to this foule stynkyng wy-
draught, for the bare tytle of bysshop.
Gen. It is mater in dede / but I must
go streyght away hence / for my capy-
tayne hath becked vpon me to folowe
hym / yea & for my longe taryeng hath
shaked his staffe vpon me, therfore I
wyll byd you farewell.

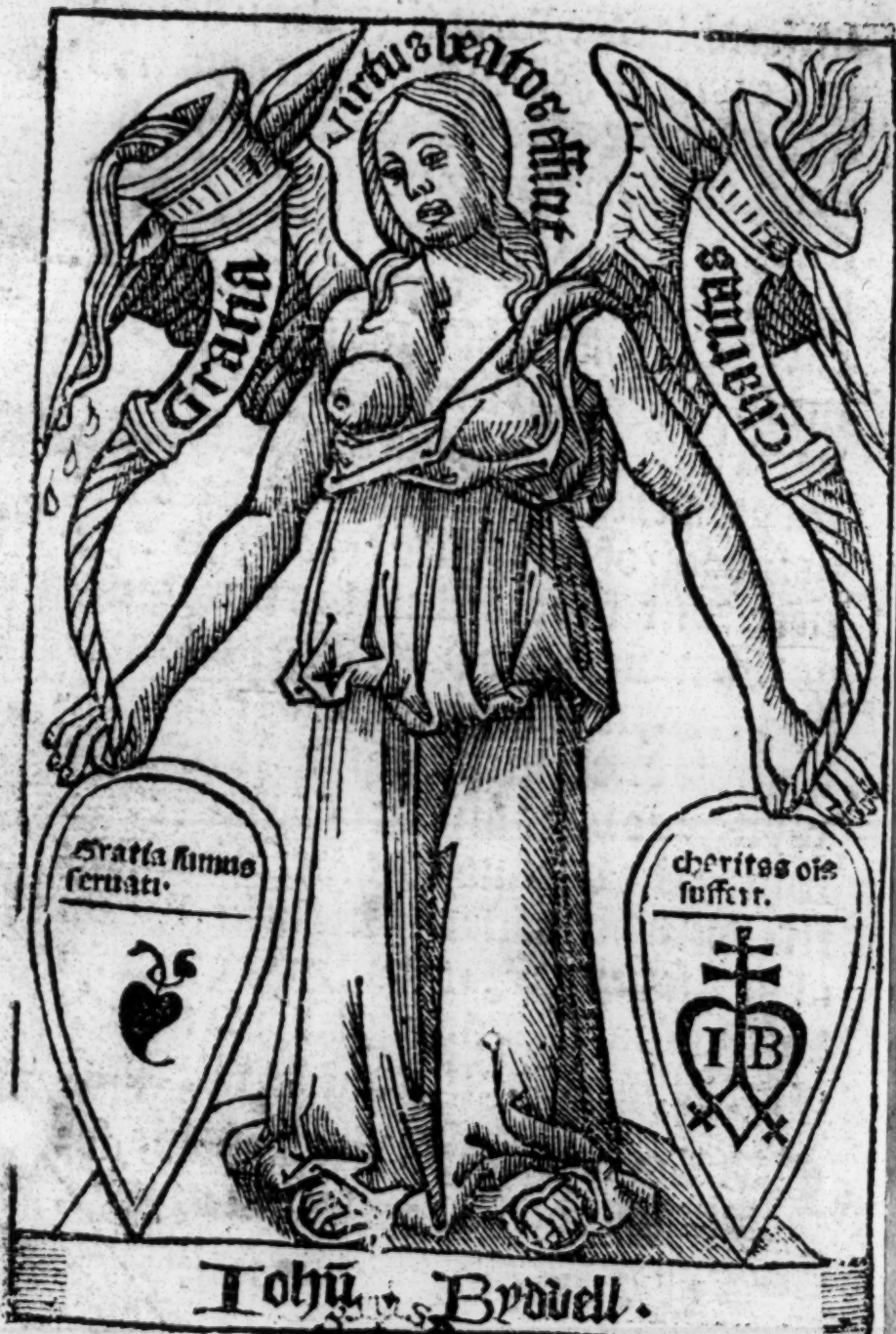
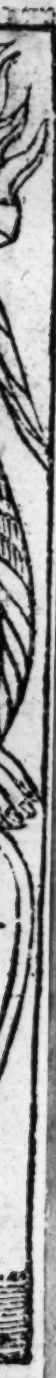
The translatour to the reders.

This Julius (good reder) reygned
from the yere of our lorde. M. d. iij. to
ẏende of. ix. yeres & more in such wise
as apereth in this dyalogue. Whiche
thynge causeth me often to meruayle
at them that say, ẏ Pope of Rome (as
they call hym) can nat erre. For com-
pare his lyfe to the lyuynge of Timo-
the or Paule, & I suppose ẏ shalt fynd
very lytyl agreyng. But, Alas, in how

miſerable caſe Were they Whiche ſate in ꝯ carte, When ſuche a pheaton had it to gouerne at his pleaſure. What lykelyhood Were bet Wyxt hym, (Whoſe ſtudy Was to enchayne all ꝯ Worlde in deadly malyce) & them Whiche cryed euermore that We ſhulde loue our enemyes, & pray for ſuche as do perſecute vs. This Julius gaue his bleſſyng to encyte one to kyll another / Where the hole body of ſcrypture teacheth vs pacięce. But if We cõſidre this ſore ſcourge Wher With god punyſhed vs ſo many yeres, it is high tyme to ſubmyt & humble our ſelues vnto hym Whiche Wyll gyue vs to drynke of ꝯ Water, not Which the venimous Matrix hath infect With her poiſon: but ſuche, Wherof yf We drynke, it ſhall make in vs a Well of Water, ſappynge in to eternall lyfe: Which Chriſt graũt vs all. Amẽ.

¶ At London, by Robert Coplãde, for Johan Byddell, nexte to fletebrydge.

¶ Cum priuilegio regali.


Gratia
virtus beatos efficit
charitas
Gratia sumus
seruati.
cheritas ois
suffert.
I B

Iohñ Bydell.